

MANUAL DE REFRIGERIO
DE LA USINA DE BARRIO
DE LA CIUDAD DE
SANTO DOMINGO
DE LOS REYES
DE LA ISLA DE S. P. R.
1880



A. Ad. Ramseyer
Salt Lake, Utah
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47 E. South Temple St.
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MANUAL HEBREW GRAMMAR

FOR THE USE OF BEGINNERS.

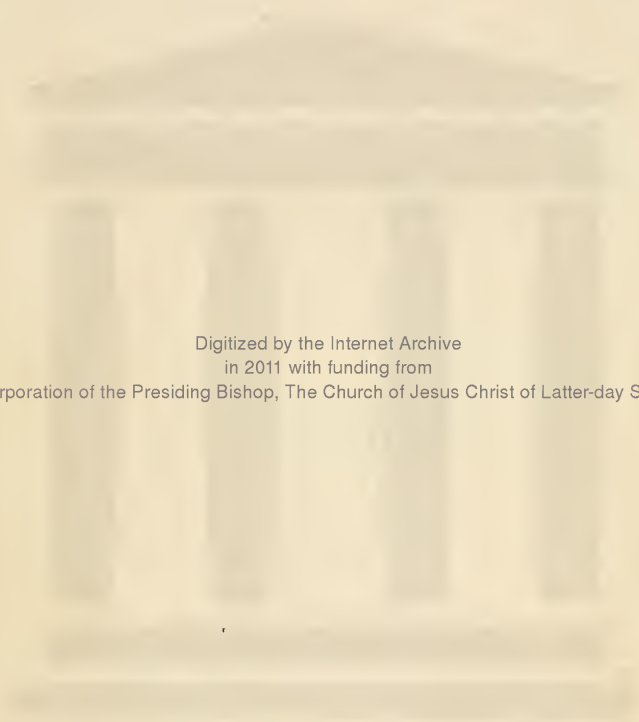
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P R E F A C E .

THE following pages are intended for those only who have read or may hereafter read Hebrew with the author. The lessons and rules, though comparatively few and brief, are, I know, sufficient to give an easy and rapid insight into the general formation of the language. Some years' experience in teaching, and the favorable opinions of those whom I have had the pleasure of teaching, convince me that with proper attention to the following rules *under my instruction*, (or the *instruction of any of my pupils*), any one desirous to become acquainted with this language may be enabled in a short time and with little trouble, to read with much pleasure and satisfaction; and to use advantageously a larger work on Hebrew Grammar.*

As trifling as these lessons may appear to many, they have cost me several years' labor in collecting and arranging them. From a careful and frequent reading of the Bible with Professor Stuart's Heb. Grammar (2d edition) before me, I have obtained what these sheets contain. I have adopted some of the forms and technical expressions used by Prof. S., but not without advertising him of my intention. The Tabular View of the Conjugations which accompanies this, has been made out from the Paradigms in the 4th edition of the above-named Grammar. These Paradigms are the *fullest* and *best* that have come under my observation.

Those who read this work will doubtless wonder at, or find fault with, the singular arrangements of the rules; but although I do not follow the order of philosophy, yet I follow, as it seems to me, the order of nature; or perhaps I should say, the order which I prefer for my pupils. Besides, the several hundreds whom I have instructed, and some conversant with Hebrew whom I have not instructed, have expressed their entire approbation of the plan which I pursue.

It has been often asked, whether my lessons are calculated to impart any good knowledge of Hebrew without an instructor. My answer to this is, that I am not aware that any individual has made the trial; and candour demands that I should state, that it is doubtful whether any one

* The best Grammar ever published in English is that of Professor Stuart, published at Andover, which has gone through four editions.

can obtain any satisfactory knowledge from these pages without some one to explain them.

As this Manual then is made for my pupils alone, I hope no one will condemn it, without witnessing an application of its rules to those whom I may instruct. Indeed, I did not intend to affix to it a Title, Preface, or Index, that it might not appear to be what in reality it is not,—a regular Grammar; but have consented to add them at the suggestion of many of my respected and dear friends; some of whom “desire to instruct those of their acquaintance who may not have an opportunity of reading with the author.” And, finally, I hope the time required in accomplishing this little work, has not been spent in vain. No other motive than that of benefiting others and promoting the best of all studies—the study of the Bible, has induced me to undertake it.

J. SEIXAS.

MAY, 1833.

☞ The time required in a course of Hebrew instruction as given by me, is six weeks, one lesson of about an hour being given each day.

* I have in Manuscript, Chaldee, Syriac and Arabic Manuals, which I hope to have printed when there is a sufficient demand for them.

HEBREW ALPHABET.

	1	א	(auleph) not sounded ; if it have a vowel, sound the vowel.				
	2	ב	baith				
	3	ג	gee'mel				
	4	ד	dau'leth				
	5	ה	ha				
	6	ו	vauv				
	7	ז	za'yin				
	8	ח	kheth				
	9	ט	tait				
	10	י	yod				
Finals.	20	כ	kaf				
	30	ל	lau'med				
	40	מ	maim				
	50	נ	noon				
	60	ס	sau'mekh				
	70	ע	gna'yin				
	80	פ	pa				
		ף	fa				
	90	צ	tsau'da				
	100	ק	kofe				
	200	ר	raish				
		ש	seen				
	300	שׁ	sheen				
	400	ת	tauv				

VOWELS.

Long.

τ	Kau'mets	au	in cause.
..	Tsa'ree	a	" ale.
ı̇	or ı̇ Kho'lem	o	" bone.
ı̇	Shoo'rek	oo	" boot.
ı̇	Khee'rek	ee	" meet..

Short.

-	Pat'takh	a	in father.
..	Seghol	e	" met.*
τ	Kau'mets short	o	" note.
..	Kibboots	u	" full.
·	Khee'rek short	i	" bit.

Composite (compound) Shevau.

By means of these two dots (:), called *simple Shevau*, three *composite Shevaus* are made, viz.

∴	Shevau Pattakh, †	a	in hat.
∴	" Seghol	e	" met.
∴	" Kau'mets	o	" not.

NOTE. Shevau, when sounded, is a very short e ; as פֵּנִי *pena*, or *p'na*. See § 7.

* Seghol is sounded like a in ale,

1. When it stands in a *simple* (unmixed) syllable ; as קֶסֶף *ka-seph* ;

2. Before the quiescents י ה א ; as מִקְנֵה *mik-na*, מָה, גַּי, אָנָּה.

3. Before a guttural in which there is an *implied Dagesh* ; as אֶחָיִל (for אֶחָיִל), אֶחָיִל (for אֶחָיִל). The gutturals and the letter ר (with a very few exceptions) do not receive a Dagesh. See § 4.

† † stands for 500, † 600, † 700, † 800, † 900. † 1000, † 2000, etc. § 57.5.

† or Khau-teph Pattakh, Khau-teph Seghol, etc.

thus, בְּרֵאשִׁית בְּרֵא, where the first ב begins a sentence, and the second ב follows a shevau implied under ה; עַל-פְּנֵי, וַיִּבְרָא, with silent shevau under ל and ב. Some sound these letters, *bh, gh, dh, kh, ph, th*, i. e. when they are *without* Dagesh. This Dagesh is called *Dagesh lenc*. See § 56.

DIVISION OF THE ALPHABET.

§ 9. The Hebrew Alphabet is divided into *Radicals* and *Serviles*. אֵיתָן מִשֶּׁה וְכֵלֵב are called *serviles*, because they are used for many purposes in the language. The rest of the letters are called *radicals*, because they form the roots of words.

A radical can never become a servile, but a servile may become a radical when found in the *Root*. Seven of the above serviles are called *Prefixes*, because they are often *prefixed* to words; they follow, with their respective significations.

- מ* signifies *From, on account of, out of, by means of, in comparison of, of, at, to.* (מ is a contraction of מִן). See § 60. § 71.
- ש " *Who, which, because, that.* (contraction of אֲשֶׁר). § 64. § 68.
- ה " *The, this, that, who, which, O.*
- ו " *And, but, yet, then, that, or, nor, now, so.*
- כ " *As, like, according to, when, in, through.*
- ל† " *To, as to, for, of, from, near, at, upon, by, through, in.*
- ב " *In, with, by, over, among, when, throughout, for, through, against, on, to, under.*

NOTE. The Article (ה) is frequently supplied after some of the above Prefixes; as בְּרֵאשִׁית *in the beginning*; וַיִּרְיֵא *and the life giving power*,

* When א ה ו or ע follows this prefix, it (מ) usually takes .. (Tsaree) under it; as מֵעַל *from above* מֵאָדָם *from man*, מֵאָרֶב, מֵהַכּוֹחַ. See § 60.

† Contraction of לָא *to, unto, against, etc.* See § 71.

spirit; בַּיּוֹם *in the day*, for בְּהַיּוֹם; בְּאֶרֶץ *in the land or earth*, for בְּהָאֶרֶץ; בְּעֵנָן *in the cloud*, for בְּהֵעֵנָן; כְּפֵעֵה *according to the time*, for כְּהֵעֵה; מִמְּקָרָם *to the east*, מִגְּבֹהַר *from the mountain*. See § 59—§ 64 inclusive.

The syllables מוּ, גִי, פִי, are sometimes joined to the prefixes for euphony; as בְּמוֹ *in*, בְּמוֹ *like, as*, בְּפִי *according to, like*, לְפִי, לְפִי *to, by*, אֲתִי *as, like*, מִגִּי *from*.

OF NOUNS.

§ 10. Nouns are generally derived from verbs* in three ways, viz.

1. *By changing their vowels*;* as דֶּשֶׁא *grass*, from דָּשָׂא *it flourished, became green*; עֵשֶׂב *herb*, from עָשַׁב; עֶרֶב *evening*, from עָרַב; זֶרַע *seed*, from זָרַע; חַיָּה *life, a beast*, from חָיָה †; בֹּקֶר *morning*, from בָּקַר; דָּבָר *a word, thing*, from דִּבֶּר, etc.;

2. *By dropping one of the radical (root) letters*;* as גֶּן *an enclosure, a garden*, from גָּנַן *he enclosed*; חֹק *a law* from חָקַק;

3. *By adding (to a perfect or imperfect verb,) one or more of the following serviles* הֵאֱמַנְתִּירוּ, (technically called) *Heemantive*.

The Heemantive letters are commonly added thus:

ה, נ or י	at the end,
א or מ	“ beginning,
ת	“ “ or end,
י or ך	is inserted.

NOTE 1. A perfect verb consists of three letters. ... me, of two or one.

NOTE 2. Some nouns are pointed like v ... from שָׁנָה *he repeated*.

* The root of all words is generally a ... raeter the
Indicative; it commonly contains three ... the
first, and (-) under the second radical;
10. 3. *Examples etc.* Also § 15. * note.

† When a root ends in ה or א it is pointe
he made.

Examples of Heemantive Nouns.

בְּהֵמָה	cattle	from בָּהֶם.
חַיָּה	life, a beast	“ חָיָה (חַיָּה) he lived, was strong.
פֵּרוֹי	fruit	“ פָּרְתָה it was fruitful.
עָנִי	affliction	“ עָנָה he afflicted.
מִקְוֵה	a collection	“ קָוָה he collected. § 15. * note.
מִמְשָׁלָה	a rule	“ מָשַׁל he ruled.
מַסַּע	a journey	“ נָסַע he journeyed.
חַטָּאת	sin	“ חָטָא he sinned.
חַוְלָה	a generation	“ יָלַד he begot, was born.
רִקְיָה	an expanse	“ רָקַע he spread out.
שָׁלוֹם	tranquillity	“ שָׁבַח he lived in peace.

(a). Some nouns are *primitive*; as סוּס a horse, אָב a father, אֹהֶל a tent, יוֹם a day, בְּרֹזֶל iron, בְּרִמְלָה a field. Compound nouns occur; as זַלְמָוֶת the shade of death, death's-shade, from זָל and מוֹת; בְּלֹא־עֵל without profit, destruction, from בְּלֹא and עָל; מְאֵלְאֵל darkness of Jehovah i. e. thick darkness, נָה = נָה, Jer. 2: 31; שִׁלְתֵּה־בְתוֹךָ flame of Jehovah i. e. lightning, Cant. 8: 6. See § 25. 4.

GENDER AND NUMBER OF NOUNS.

§ 11. The following *terminations* exhibit the Gender and Number of nouns.

EXAMPLES.

הָ, וְתָ, יוֹתָ	sing. fem.	אֲשֵׁה, בְּרֵאשִׁית, דְּמוּת, אֲשֵׁה	a beast.
וְתָ, תָ	plur fem.	מְאוֹרוֹת	lights.
תָ, תָ	sing. construct.	חַיָּת	beast of—.
ים, ים	plur. masc.	יָמִים	seas, תַּזְמִינִים sea-monsters.
יָ, יָ	plur. masc. construct.	פְּנֵי	faces of—, בְּנֵי sons of—.
ים, יָם	dual.	עֵינָיִם	two eyes, שְׁנַתָּיִם two years.

Exceptions.

1. There are some words which have the termination of plural nouns in construction, which are rendered differently; as יוֹרְדֵי בּוֹר those who go down to the bottom, הוֹסֵי־בִּי the trusters in him, i. e. those who put their trust in him, יוֹרְדֵי־בֹקֵר those who rise early in the morning; יוֹרְדֵי־אֶתְרֵי־בֵּן after, אַחֲרֵי־בֵּן afterwards; לְפָנָיִם before; see § 17. 6. † note, הָפִי.

2. Some nouns are *primitive*; as Ps. 16: 3 אֲדִירֵי my strength, which may apply to the sing. and plur. of both

3. The fem. construct often ends in ה־; as מִקְנֵה the collection of—, עֲלֵה, רֵעָה, etc; the absolute form is ה־.

4. A few duals and plurals end in י־; as חַלְוֵי windows, יָדַי hands, etc.

NOTE. מְנִי (Ps. 45: 9) probably stands for מְנִיִּם stringed (musical) instruments, from מָן.

5. The Plural of בַּיִת (a house,) is בָּתִּים. See 10. below.

6. Some masc. nouns take a fem. termination, and vice versa; as אֲבוֹת fathers, נָשִׁים women.

7. Some nouns have both forms of the plural; as יָמִים and יָמֹת (from יוֹם days, שָׁנִים and שָׁנוֹת (from שָׁנָה years).

8. The dual forms שָׁמַיִם heavens, and מַיִם waters, are plurals.

9. Nouns fem. ending in ית־ or ות־, form their plurals by יות־; as עֲבָרֵיֹת from עֲבָרִית, מַלְכֵיֹת from מַלְכִּית.

10. The following nouns, in their derivative forms, are anomalous: אָב (a father), אָח (a brother), אָחֹת (a sister), רֹאשׁ (head), מַיִם (water), יוֹם (a day), עִיר (a city), בַּיִת (a house), פֶּה (a mouth), בֶּן (a son), בַּת (a daughter), כֵּלִי (a vessel, jewel), חָם (a father-in-law), אֶחָד (one, first), אִישׁ (a man), אִשָּׁה (a woman), אֲמָה (a bond-woman). See § 14. Note 3. small type.

11. The Fem. Sing. sometimes ends in נ־; the Dual and Plur. in נֵי־, יֵי־; these are Chaldaic forms.

NOTE 1. In a very few cases אִשָּׁה (woman, wife), is Absolute.

NOTE 2. Forms like הָעָה are rare in the construct state.

NOTE 3. Paragogic letters are occasionally attached to nouns; as חַיָּה a beast, מַעְיָנוּ a fountain, יְשׁוּעָה deliverance, help. See § 14. Note.

Exceptions to Gender.

§ 12. Names of females, proper names of places, cities, towns, countries, winds, and objects double by nature or custom, are feminine though of a masculine termination; as רַחֵל Rachel, אִם a mother, מִצְרַיִם Egypt, צִיּוֹן Zion, רוּחַ the wind, spirit, עֵין the eye, רַגְלַת the foot, יָד a hand, אָזְן the ear, נַעֲלָיִם a pair of shoes, אַזְנַיִם a pair of scales.*

OF ה־ LOCAL.

§ 13. This is a ה־ suffixed to a noun of place, and signifies to, or towards; as אֶרֶץ towards the land, earth, אֹהֶל to the tent, מִצְרַיִם towards Egypt, הַרְרָה and הַהַרְרָה to the mountain, הַיָּגוֹב to the south, מַרְהָה to Marah, (from מָרָה, ה־ changed into ת־), צִיּוֹן to Zion, הַשָּׁמַיִם towards the heavens.

* צַהֲרָיִם (mid-day), and a few others, have the form of the Dual. The reason oft his is very uncertain.

DERIVATIVE PRONOUNS.

§ 14. These are *parts* of the primitive pronouns (§ 67.) (as י from אָנִי, נוּ from אַנְיָהוּנוּ, etc., ת in the 2d persons Sing. and Plur. being changed into כ or כָּ,) which are joined to the end of nouns and supply the places of pronouns *possessive*. They are called *Suffixes* or *Postfixes*, and are *Inseparable* pronouns.

Examples.

			סֵפֶר	a book
		* י	מִי	my “
	ךָ	כָּה	ךָ	thy masc.
	כִּי		ךָ	thy fem.
(נָה)	וּ	הוּ	וּ	his (its).
	הָ	הָ	הָ	her (its).
			נוּ	our.
		כֶּם	—	your masc.
		כֶּן	—	your fem.
(Once)	(Poetic.)	הֵם	הֵם	their masc.
(מוּ)	(מוּ)		הֵנּוּ	their fem.

NOTE. וּ and י are sometimes *paragogic*; as הֵיטוּ a *beast*, מַעְיִנוּ a *fountain*, נְאֻדָּרִי *glorious*, הַבִּזְזִיבִי *who bringeth down*, יוֹשְׁבֵי *inhabiting*.

NOTE 1. When the above suffixes are appended to dual and plural nouns (masc.), the ם of יָם and יָם is omitted; as יָדַי *hands*, יָדַי (not יָדַיָם) *thy hands*; סְפָרַי *books*, סְפָרָיו (not סְפָרַיָם) *his books*; the י however, between the noun and suffix, will distinguish the plural noun; as בְּנֵיהֶם *their children*; from בֶּן *a child*.

NOTE 2. When suffixes are added to nouns (fem.) ending in הָ, the הָ is changed into ת; as אִשָּׁה *a woman, wife*, אִשְׁתִּי (not אִשְׁתִּיהִי) *my wife*, אִשְׁתְּךָ *thy wife*, אִשְׁתּוֹ *his wife*, מְלָאכָה *a work*, מְלָאכָתוֹ *his work*.

NOTE 3. After וְהֵן (fem. plur.) a י is generally placed before the suffix; as אֶל מִשְׁפַּחֹתֵיהֶם *as to their families* from מִשְׁפָּחָהּ *a family*, בָּנוֹת *daughters*, בְּנוֹתֵיךָ *thy daughters*: here, י seems to be superfluous.

Some words take י before their suffixes like plur. nouns; as אָבִיךָ *thy father*, אָחִיו *his brother*, עָלָיו *upon, by him*, לִי *to me*, לְךָ *to thee*, etc. In Poetry עָלָיו *upon, with*, אֵלָיו *unto*, מִמֶּנִּי *from*, עֵדֶי *even*, are used for עָלָיו, אֵלָיו, מִמֶּנִּי, עֵדֶי.

* When this suffix has the vowel - or ך before it, the noun to which it is attached is plural; as אֹיְבֵי *my enemy*, אֹיְבָי *my enemies*; the plur. י coalesces with the pronoun. See § 73. Notes 1. 2.

OF VERBS. *Praeter Tense.*

§ 15. The third person masc. sing. praeter, active Indicative, is the *root* of nearly all words*.

In Hebrew there are but three moods; viz. Indicative, Infinitive and Imperative: and two tenses; Praeter and Future: the English Present is expressed by a Participle.

The root generally consists of *three* letters; and is pointed with $\bar{\quad}$ (Kaumets) and $_$ (Pattakh), or with *two* (Kaumets) when its last letter is \aleph or η ; as $\bar{\text{אָמַר}}$ *he said*, $\bar{\text{בָּדַל}}$ *he divided*, $\bar{\text{יָלַךְ}}$ *he went*, $\bar{\text{קָרָא}}$ *he called*, $\bar{\text{הָיָה}}$ *he was*, $\bar{\text{רָאָה}}$ *he saw*.*

NOTE 1. A few roots have $\bar{\quad}$ and $_$ (Kaumets and Tsaree); as $\bar{\text{מָלֵא}}$ *he (it) filled, was filled*, $\bar{\text{יָרָא}}$ *he feared, was afraid*, $\bar{\text{הִפִּיץ}}$ *he was pleased*; and a very few take $_$ and $_$ (Kaumets and Kholem); as $_ \text{יָכַל}$ *he was able*. These are commonly *intransitive*, and are called *verbs final Tsaree, verbs final Kholem*.

NOTE 2. The active participle Kal of these verbs has the same form as the *root*; thus $\bar{\text{מָלֵא}}$ *he is filling*, $\bar{\text{יָרָא}}$ (const. $\bar{\text{יָרֵא}}$) *fearing*.

The persons and gender of the *praeter*, are made by suffixing to the root the following fragments of the primitive pronouns. See § 67.

These fragments of the personal pronouns are called *Sufformatives*.

Singular. (Kal).

(; $\bar{\text{פָּקַד}}$ § 66. (5) $\bar{\text{פָּקַד}}$ *he visited*, ($\bar{\text{רָאָה}}$ *he saw*, $\bar{\text{קָרָא}}$, *he called**)).

($_ \text{תָ}$) $_ \text{הָ}$ *she †*

($_ \text{תָ}$) $_ \text{תָ}$ *thou masc.*

($_ \text{תִּי}$) $_ \text{תִּי}$ *thou fem.*

$_ \text{אֲנִי}$ *I*

Plural.

$_ \text{נֵנוּ}$ *we*

$_ \text{אֲנֵינוּ}$ *ye masc.*

$_ \text{אֲנֵינָא}$ *ye fem.*

($_ \text{אֲנֵינוּ}$) $_ \text{אֲנֵינוּ}$ *they comm., also ye Imperative*; as $\bar{\text{שָׂרְצוּ}}$ *they produced*, $\bar{\text{שָׂרְצוּ}}$ *produce ye*; $\bar{\text{פָּרוּ}}$ *they were fruitful*, $\bar{\text{פָּרוּ}}$ *be ye fruitful*.

$_$ prefixed to a praeter tense *often* converts it into the future. See § 22.

* The root of verbs which have $\bar{\quad}$ or $_$ for the middle radical (§ 23) is almost always the Infinitive; as $\bar{\text{קָם}}$ *to arise*, $\bar{\text{בֹּא}}$ *to go*.

† These are *paragogic* endings.

‡ All the conjugations receive the sufformatives in the same way.

VERBS. *Future Tense.*

§ 16. The following fragments of the primitive pronouns (§ 67.) are appended to the *root* to exhibit the persons, number, and gender in the *future* tense; thus,

Singular. (Kal.)

Paragogic Letters.

ה	פָּקַד	he visited.
ה	— י	he shall or will, let him, it, may he, it*.
ה	— ת	she “ “ let her; thou shalt masc.
ך	— י	thou shalt or wilt fem.
ה	— א	I shall or will, let me.

Plural.

ה	— נ	we shall or will, let us.
ך	— י	ye “ “ masc.
ך	— י	ye or they shall, let them fem.
ך	— י	they shall or will, let them masc.

NOTE 1. ו prefixed to a *future* tense, often throws it back into the *praeter*; as וּיָפֶקֶד *he shall visit*, וּבִפְקָדוֹ *and he visited*. See § 23.

NOTE 2. The above pronouns are called *Praeformatives* and *Sufformatives**. The *Praeformatives* exclude the נ (characteristic) of *Niphal*, and the ה (characteristic) of *Hiph.*, *Hoph.* and *Hithpael*. See § 45. Note.

NOTE 3. ה paragogic is very common in the 1 pers. sing. and plur. of the *Fut.*, and 2. pers. sing. masc. of the *Imperative*; as אֶקְטֹל *I will kill*, for אֶקְטַל for נִלְבָּנָה for נִלְבְּנֶה; אֶבְרָךְ for אֶבְרַךְ; נְבִלָה (regularly נְבִילָה) for נְבַל from בָּלַל for אֶקְוֶמָה for אֶקְוֵמָה; אֶשְׁמָרָה, אֶשְׁמְרָה, etc. See § 49.

NOTE 4. The punctuation of the above *praeformatives* is regulated by the root and conjugation; as (*Kal*) וּפִקְדוֹ, וּמְאַבְהוּ, וּמְאַשְׁמוּ, וּמְאַתְזִיקוּ, וּמְאַחֲזִיקוּ, וּמְאַכֵּל, וּמְאַכֵּל (for אֶמְאַכֵּל), מְאַנְשָׂה, מְאַנְשָׂה, וּמְאַהַרְהוּ, וּמְאַהַרְהוּ, וּמְאַגְמְדוּ, וּמְאַגְמְדוּ, וּמְאַחְסְרוּ, וּמְאַחְסְרוּ, וּמְאַעְנֶה, וּמְאַעְנֶה, וּמְאַסְבִּיבּוּ from מְאַסְבִּיבּוּ; וּמְאַשֵׁבּוּ from וּמְאַשֵׁבּוּ; מְאַתְבֵּא from מְאַתְבֵּא; מְאַתְן from מְאַתְן; מְאַתְרָה from מְאַתְרָה; מְאַרְדָּה from מְאַרְדָּה; מְאַשְׁתְּמָה from מְאַשְׁתְּמָה; מְאַשְׁתָּה. See § 58. also *Tab. View, fut. Kal, Niph. Piel, etc.*

NOTE 5. There are a few *Pluriliteral* verbs; as מְאַחְסְרוּ, מְאַכֵּל, מְאַחְסְרוּ, מְאַחְסְרוּ, מְאַמְרָה, מְאַמְרָה, מְאַמְרָה, מְאַמְרָה, and perhaps מְאַגְזָנוּ.

NOTE 6. Some verbs double their first and last radicals, and some their first and second; as מְאַכֵּל, מְאַכֵּל, מְאַכֵּל from מְאַכֵּל; מְאַשְׁשֵׁה, מְאַשְׁשֵׁה, מְאַשְׁשֵׁה from מְאַשְׁשֵׁה. Some double their last radical; as מְאַמְלֵל from מְאַמְלֵל. מְאַפְּקֵה is from מְאַפְּקֵה.

* The prefixed fragments are called *Praeformatives*, the suffixed fragments *Sufformatives*. All the conjugations receive the above pronouns in the same manner.

† ה paragogic is common at the end of וּמְאַתְהוּ *ye shall die*, for וּמְאַתְהוּ or וּמְאַתְהוּ; וּמְאַחְסְרוּ *they shall lack*, for וּמְאַחְסְרוּ.

NAMES AND SIGNIFICATIONS OF THE CONJUGATIONS.

§ 17. Kal, Niphal, Piel, Pual, Hiphil, Hophal, Hithpael.

(1. Kal is active; as פָּקַד *he visited*, יָרָא *he feared*, (בָּא *he came*, from בּוֹא , מָת , *he died*, from מוֹת , see §§ 28. 54.).

(2. Niphal is passive; as נִפְקַד *he was visited*. (Rarely is Niph. active or reflexive). For Piel & Pual, see 6. 7.

(3. Hiphil is causative; as הִפְקִיד *he caused to visit*. (It is sometimes like Kal in signification).

(4. Hophal is passive of Hiphil; as הִפְקַד *he was caused to visit*. See (d) below. *he caused to be visited; he caused* to be visited

(5. Hithpael is both active and passive; as הִתְפַּקַּד *he visited himself*, הִתְבָּרַךְ *he was blessed*, הִתְהַלֵּךְ *he walked*. Stop m.

Recapitulation.

(a) All roots are in Kal; as קָטַל *he killed*.

(b) -נ prefixed is Niphal; as נִקָּטַל *he was killed*.

(c) הוּא אוּיָו prefixed and (not always) י inserted denote Hiphil; as הִקָּטַל *he caused to kill*; הִשְׁקָה *it watered*.

(d) הָ, הוּ, or הָ prefixed is Hophal; as הִקָּטַל *he was caused to kill*, הִשְׁפַּב *he was made to lie down*, הִקָּם *it was established*.

(e) —הָ prefixed is Hithpael; as הִתְקָטַל *he killed himself*. הִתְ, הִתְ are rare.

The ה of Hithpael is often *assimilated*; as הִתְדַּבֵּר *he talked*.

The general meaning of Hithpael is, to represent one's self to be, or do that, which the root indicates; as הִתְחַלַּה *he pretended to be sick*, from חָלָה; הִתְחַדַּם *he acted cunningly*, from חָדַם; תִּתְהַמַּם *thou wilt show thyself upright*, from תָּמַם; תִּתְבַּרַּה *thou wilt show thyself pure*, from בָּרַר; תִּתְחַסְּדָה *thou wilt show thyself merciful*.

PIEL.

6. Piel is active, and is generally *causative* or *intensive* of Kal; it is characterised by a *Kheerek* under the *first*, and a *Dagesh* in the *second* radical; as קָדַשׁ *he caused to be holy, he consecrated*; צִוָּה *he commanded*; שִׁלַּח (שִׁלַּח) *he sent*; תָּמִיד *he preserved alive*; דִּבֶּר (דִּבֶּר) *he spoke*.* See § 44.

When the second radical is a *Guttural* (ע, ה, ה, א,) or ר, *Dagesh* is *excluded*; as נִאָץ, בִּעַר, טָהַר, לָהֵט, etc.; and in this case the *first* radical commonly takes *Tsaree* under it; as בִּרְךָ (בִּרְכָה) *he blessed*, instead of בִּרְכָה; פָּאָר, אָחַר, רָעָה, etc. See § 4.

The *Infin.* and *Imper.* Piel are formed by changing the vowel *Kheerek* or *Tsaree* of the *first* radical, into *Pattakh* or *Kaumets*; as קָדַשׁ *to make holy*, שִׁלַּח (שִׁלַּח) *to send, send thou*, דַּבֵּר *speak thou*, נַחַם *to comfort* †, נִאָץ, בִּעַר, פָּקַד, פְּסוּחַ (from פָּסָה), בִּרְךָ *to bless, bless thou* ‡.

PUAL.

7. Pual is the *passive* of *Piel*; it is characterised by a *Kibboots* (in a few cases *short Kaumets*) under the *first*, and a *Dagesh* (not always) in the *second* radical*; as קָדַשׁ *he was made holy*; לָקַח (לָקַח) *he was taken*, יוּלַד (יוּלַד) *he was born*, שִׁדָּד and שִׁדָּד *he was spoiled*, כִּלּוּ *they are finished* (from כִּלָּה), רִחַץ *he was washed*, נָחַם, etc.

When the second radical is a *Guttural* or ר, the *Kibboots* of the *first* radical is usually (but not always) changed into *Kholem*; as בִּרְךָ (not בִּרְכָה,) *he was blessed*, שָׂרַע, זָרַע, דָּהַר (from דָּהַר), גָּאָל, etc. See § 4.

NOTE. Verbs עוּ (עוּ) and עָע have forms like the following in Piel and Pual; קוּמַם (not קָמַם) from קוּם; סוּבַב (not סָבַב), from סָבַב, Piel; סוּבַב, קוּמַם, Pual. See § 44.

* Piel and Pual have the same *letters* as Kal, but different *vowels*. The *Dagesh* characteristic of these conjugations is occasionally omitted even when the second radical is neither a *Guttural* nor ר.

† With *prefix*, בִּדְבַר *in speaking*, with *suffiz* בְּבִדְבָרִי *when I spoke*, בְּבַעֲנִי *in my gathering, when I gather*.

‡ תָּמִיד (from תָּמַד) Hos. 6: 9, belongs here.

PARTICIPLES, INFINITIVES, AND IMPERATIVES.

§ 18. When the *first* letter of a root has a *Kholem* (וּ) for its vowel, it usually indicates the *present* participle Kal; as עֹשֶׂה *making, yielding, doing*, from עָשָׂה *he made, did*; זֹרֵעַ (זָרַע) *seeding, producing*, from זָרַע; רוֹמֵשׁ *creeping, moving*, from רָמַשׁ; שֹׁפֵךְ *he who spills, pours out*, from שָׁפַךְ; שֹׁפֵט *he is judging*, from שָׁפַט. Fem. singulars end in הַּ, תַּ, or תֵּ; masc. plur. יִם, fem. תֵּ*.

The Article (הַ) prefixed to a participle denotes *who, that, which*; as הֹרֵמֵשׁ (fem. הֹרְמֹשֶׁת) *which is creeping, moving*; הֹהֹלֵךְ *that is going*; הֹסֹבֵב *which is surrounding*. Plur. masc. הֹיֹצְאִים *who are going out*, from יָצָא; construct forms יֹצְאֵי *the goers out of, those going out*, יֹדְעֵי *the knowers of, those knowing**. (With י epenthetic and parag., הֹלְמֵיךְ from הֹלַמְךָ, יֹשְׁבֵי from יֹשְׁבֵיךָ).

The Participle *Niphal* prefixes נ to the root; as נְהַמְדָּר *being desired* i.e. lovely, desirable; נִכְסֵיךְ, נִסְבֵיךְ, from כָּסַב, נָסַב, from כָּסַב and כָּסַב*. הַּ, הַּ, הַּ fem.; יִם plur. masc.; וֹת plur. fem. All the participles beyond Niphal are formed by prefixing מ to the root; thus, מְרַחֵם (fem. מְרַחֵמֶת) *brooding*, Piel; מְבַדֵּיל *causing to divide* (from בָּדַל), מְבִיא *causing to come* i.e. bringing (from בָּאוּ), מְקַיֵּם *establishing* (from קָיַם), Hiph.*; מְהַלְכֵךְ *walking* (from הִלְכָה), Hithpael*. See 'Tab. View. (מְשַׁפְּרֵיךְ, מְגַבְּרֵיךְ with י parag., Hiphil).

§ 19. When the *second* letter of a root has a *Shoorek* (וּ) or *Kibboots* (וּ), it indicates the *passive* participle Kal; as אָרוּר (אָרַר) (fem. אָרוּרָה) *cursed*, בְּרוּךְ (בָּרַךְ) *blessed, he is blessed, a blessed one**. הַּ or תֵּ fem.; יִם or וֹת plural.

§ 20. When the *second* letter of the root has a *Kholem* (וּ) or *short Kaumets* (see § 5), it indicates the *Infinitive* or *Imperative*; as מְשַׁל (with prefix ל) *to say, saying, to make, in making, as to the making, when he heard*.

* The participles in all the conjugations take the forms of nouns or adjectives.

† The prefixes מ ב ל are often prefixed to the Infinitives; as לֹאמַר *to say, saying*, לַעֲשׂוֹת *to make, in making*, אֲשֶׁר שָׁמַע *when he heard*.

to rule, עָבַד (לְעַבֵּד) to cultivate, serve, עָשׂוֹת (עֲשֵׂה) to do, make, אָכַל אֶכְלֶה אֶכְלָה to eat, with suffix אֶכְלָהּ to eat thee, i. e. thy eating, thou eatest; אֶכְלְכֶם to eat you, i. e. you eat; אָמַר אֶמַר say thou, זָכַר זָכֹר זָכְרֶךָ remember thou. See § 33.

The other persons of the Imper. are distinguished thus; אַתְּ thou fem.; as אֶמַרְי say thou, עֲשִׂי do thou; אַתְּ ye masc.; as אֶפְרִי be ye fruitful, אֶמַרְי say ye; אַתְּ ye fem.; as אֶשְׁבְּנִי return ye.

CONSTRUCTION. (*Construct state*).

§ 21. When two nouns come together signifying different things, *of*, or *of the*, must commonly be placed between them; as אֱלֹהִים רוּחַ the spirit *of* God, פְּנֵי הַמַּיִם פְּנֵי הַרְקִיעַ the faces *of* the waters, פְּנֵי הַרְקִיעַ faces *of* the expanse. Final ם of the Dual and Plural is dropped in this state; the fem. ה is generally changed into ת; as בְּנֵי sons *of*, not בְּנִים; הַיְוֹת *beast of*, not הַיָּה. See § 66. (1) (2).

NOTE. The second noun is of course in the Genitive case. See § 11. *Exceptions*.

OF ׀ CONVERSIVE OF THE *Praeter*.

§ 22. The prefix ו (וּ, וְ, וַ, וֹ), often changes the *Praeter* tense into a *Future*; as אָכַלְתָּ thou hast eaten, וְאֶכְלָה and thou shalt eat, מָהֵיתִי I destroyed, וְמָהֵיתִי and I will destroy, חָי (from חָיִי) he lived, וְחָי and he shall live.

OF ׀ CONVERSIVE OF THE *Future*.

§ 23. ׀ prefixed to a *future* tense, generally throws it back into the *praeter*; as יֹאמַר (יֹאמֵר) he shall say, וְיֹאמַר and he said, וְתָבֵא she shall go, וְתָבֵא and she went, וְיֵרָא (for יֵרָאָה) he shall see, וְיֵרָא and he saw, וְיֵרָא (from יֵרָאָה), וְנִפְּן (from פָּנָה).

NOTE 1. When ך follows ך, the Dagesh is always omitted; as יהי *he (it) shall be* ויהי *and it (he) was*, וַיִּבְרָךְ וַיְבָרֶכְהוּ, וַיִּבְרָךְ וַיְבָרֶכְהוּ, וַיִּבְרָךְ וַיְבָרֶכְהוּ; Shevau is vocal in these examples, Dagesh being implied in ך. See § 7. small print.

NOTE 2. When א (a guttural cannot take Dagesh,) follows ך, takes *Kaumets*, i. e. Pattakh is *lengthened* (see § 4.); as אֶחְבֵּא *I shall hide* וְאֶחְבֵּא *and I hid*, אֶכֶל (אֶכֶל) *I shall eat* וְאֶכֶל *and I ate*, אָמַר (for וְאָמַר) *אָמַר*.*

COMPARATIVE DEGREE.

§ 24. The Comparative may be known by the prefix מ (or particle מן); as מִכֹּל *in comparison of all* i. e. more than, above all; מִזָּהָב *in comparison of gold* i. e. more than gold; מִחֵבֶשׁ *than honey*. This מ, prefixed to an Infinitive, denotes a *negative*; as מִנְשׂוּא *not to be forgiven* i. e. so that it cannot be pardoned; מִרְאוֹת *so that he could not see*, מִהַבִּיט *so that he could not look*; מִרְדָּה *so as not to go down*.

SUPERLATIVE DEGREE.

§ 25. The Superlative is made 1st. By מְאֹד *very, exceedingly*; as מְאֹד טוֹב *very good*, וַיִּרְבּוּ מְאֹד *and they multiplied exceedingly*, גִּבְרוּ מְאֹד מְאֹד *they prevailed exceedingly much*, בְּמְאֹד מְאֹד *in the highest degree*.

2. By *repetition*; as טוֹב טוֹב *good good* i. e. *best*, עֶבֶד עֲבָדִים *a servant of servants* i. e. an abject slave.

3. By a *synonymous word*; as מִנַּת הַלְקִי *the portion of my inheritance* i. e. my greatest inheritance.

4. By using a *name of the Deity*; as אֲרָזֵי יְיָ *cedars of God* i. e. loftiest cedars; 'a mighty hunter לְפָנַי יְהוָה *before the Lord*' i. e. a great hero of the chase. See § 10. (a.)

* ך conversive is sometimes attached to the word which precedes the future; as וַיֵּאֵר וַיֵּלֶךְ *and a vapour went up*.

VERBS ל"ה .

§ 26. Verbs whose last radical is ה, often change it into ה in the Infinitive of all conjugations; as עָשׂוּה (לַעֲשׂוֹה) *to make, do, (making)*, from עָשָׂה; רְאֹוּה (לִרְאֹוֹה) *to see, (seeing)*, from רָאָה; מְנַוּוּה (לַמְנַוֹה) *to number*, from מָנָה; הָיוּוּה (בְּהַיְוֹוֹה) *to be*. See §§ 55. 95.
 (When the third pers. fem. (ה) is suffixed to these verbs, the radical ה is changed into ת; as הָיְתָה she (it) was, from הָיָה; פָּתְתָה she (it) opened, from פָּתַח.

(When הָיְתָה (I), ה (thou), נו (we), הֵם, יָמֵן (ye), or נָה (ye or they fem.), is suffixed to these verbs, the radical ה is changed into י; as עָשִׂיתִי I have done, made, עָשִׂיתַיְתָה thou (fem.) hast done, עָשִׂיתֶם ye have done, from עָשָׂה; רָאָה רְאִינוּ, רְאִיתֶם, רְאִיתִי is from רָאָה (שָׁלַח is from שָׁלַח), רְאִיתִי; עָשָׂה; מָכַח מְכַחְתִּי. ה is generally dropped before ו (they); as עָשׂוּ they did, made, רָאוּ, מָחוּ, הָיוּ. (Particip. with suff. רְעִי from רָעָה, root רָעָה).

The Imperatives of these verbs are formed thus; עָשִׂה make, do thou, עָשִׂי fem., עָשׂוּ do ye, עָשִׂינָה fem.; רָאֵה see thou, regard, (פְּדֵה redeem thou, פְּנֵה turn thou,) plur. רְאוּ, רְאִינוּ, from רָאָה רְעֵה, הָנֵה, הָנִינָה, (וְהֵנֵה), be thou; fem. הָנִי, plur. הָנוּ. (Particip. רְעָה she is feeding i. e. a shepherdess, הָיְהֵה he is (being), fem. הֵנֵה. See §§ 55. 58.

VERBS פ"נ and פ"ו .

§ 27. Verbs whose first radical is נ or י drop it in the Imperative, and postfix ה in the Infinitive; as יָצֵא go thou, יָצֵא to go, (יָצֵא in to go him, when he went) from יָצָא; הָלַךְ go thou, הָלַךְ (לְהֵלֵךְ) to go, from הָלַךְ; שֵׁב, שָׁב, שָׁב dwell, sit thou, שֵׁב (לְשֹׁבַת) to dwell, sit, from שָׁב; יָדַע know thou, יָדַע (לְיָדַע) to know, from יָדַע; רָשׁ, רָשׁ from רָשׁ; תְּנֵה give thou, Infinitive. תַּתֵּן, תַּתֵּן, once תַּתֵּן (Ps. 8: 4) for תַּתֵּן, from תַּתֵּן; גָּשׁ approach, Infinitive. גָּשׁ (לְגָשׁ) from גָּשׁ; שָׁא lift up, pardon, Infinitive. שָׂא and שָׂאָה from שָׂא. The verb לָקַח he took is conjugated like a verb פִּנָּה; as קַח (תָּקַח) take thou, Infinitive. לְקַח (תָּקַח).

NOTE. נִשָּׂא (lift up) occurs for נָשָׂא Ps. 4. 7. With suffixes, שָׂאתִי and שָׂאתִי from נָשָׂא; רָשַׁתִּי, קָחְתִּי, גָּשְׁתִּי, etc.

VERBS ע"ו (ע"י).

§ 28. Verbs which have ו for a middle (second) radical have but two letters in the *praeter tense*; the Infinitive (which has three letters) is considered as the root; as פָּא (not פָּאוּ) he went, שָׂמַחְתִּי (not שָׂמַחְתִּי) I placed, שָׂמַחְתֶּם ye placed, קָמְנוּ we arose, מָתוּ they died, אָרַחְתָּ thou sojournedst, שָׂח he placed, appointed, from בּוּא שׁוּם, (שׁוּם), קוּם, מוּת, גוּר, (שׁוּת). See §§ 44. 54.

OF DEFECTIVE VERBS.

§ 29. These are such roots as lose one of their radicals in conjugating; thus,

If a root drop its *first* letter, it is a נ or י; if it drop its *second* letter, it is a ר; if it drop its *third* (last) letter, it is a ה; hence, by restoring what is lost you form the perfect root.

EXAMPLES.

יְהִי *it shall be* from הָיָה *he (it) was*; וַיִּרְא *and he saw* from רָאָה.

וַיַּעַשׂ *and he made* from עָשָׂה; וַיְהִי *and it was* from הָיָה.
וַיִּשֶׁם *and he placed* from שָׂם; וַיִּשְׂאֵר *to cause to shine* from שָׂאָר; שׂוּם *and he placed* from שׂוּם.

וַיִּתֵּן *and he placed, gave* from נָתַן; וַיִּטֵּעַ *and he planted* from נָטַע.

וַיֵּדַע *and he knew*, הַדְּעָה *the knowledge of*, לְדַעַת *to know* from יָדַע.

וַיָּבֵא *and he brought* from בָּאוּ; וַיִּצְרַח *and he formed* from יָצַח; יוֹסֵף *from יוֹסֵף אֶסֶף*.

NOTE. If a verb (root) drop two letters they are a נ at the *beginning* and ה at the *end*; as וַיִּכּוּ *and they smote*, וַיִּכּוּם *and he smote them* from נָכַח.

When קוֹ are left, always prefix ל; as וַיִּקַּח (קָחָה) *take thou*, וַיִּתְקַח, from לָקַח. גָּתַחַי, גָּתַחָה (הַ) *parag.*, גָּתַחַתְּ etc., come from נָתַח.

It is frequently necessary to double the second radical; as וַיִּשְׁכְּבוּ *and they subsided* from שָׁכַב; הִיחַל *Hoph. of חָלַל* and הִתְקַלּוּ *from חָלַל* *Hiph. of חָלַל*; וַיִּסְבּוּ *from יָסַב*, וַיִּסְבּוּ *from יָסַב*.

Some verbs require א for a third radical; as וַיִּבְנוּ *from בָּנוּ*, וַיִּבְנוּ *from בָּנוּ*, וַיִּבְנוּ *from בָּנוּ*. See § 53.

In a very few cases י may be inserted; as וַיִּשְׂמַח *from שָׂמַח*, וַיִּשְׂמַח *from שָׂמַח*; וַיִּבְרַח *from בָּרַח*. Seldom is א prefixed; as וַיִּבְרַח *from בָּרַח*; וַיִּבְרַח *from בָּרַח*.

OF NIPHAL.

§ 30. A dot (*Dagesh*) in the first radical of a verb in the future tense, implies that the נ of Niphal is omitted; as יִפְרֹד it shall *be* divided, יִקְרָא it shall *be* called; יִקְרוּ let them *be* gathered, from קָוָה; וַתִּשְׁחַתּוּ from שָׁחַת; וַתִּמְלֹא from מָלָא; וַתִּפְקְחוּ and they *were* opened, from פָּקַח; וַיִּשְׁאָר from יָמַח, יִמְחוּ, from מָחָה; וַיִּשְׁאָר.

NOTE. When the first radical is ח ה ה or ע, (these cannot receive a Dagesh,) the Praeformative takes the vowel .. (Tsaree); as תִּרְאֶה for תִּרְאֶה (or תִּרְאֶה), תִּרְאֶה, etc.

INFINITIVE AND IMPERATIVE.

וְהִלְכֶם or וְהִלְכִי distinguish the Infin. and Imper. of this conjugation; as וְהִבְרָאם *to be created* them i. e. their being created; וְהִפְרֵד *be separated*, also *to be separated* i. e. being separated; וְהִשְׁמֵר *to be watchful*, also *be thou watchful, take care*; וְהִעָמֵד, וְהִרְגִי from רָמַם, קוּם from קוּם.

OF HIPHIL. (*Infinitive and Imperative.*)

§ 31. The Infin. and Imper. of this conjugation may be distinguished by the vowel - (Pattakh) under ה characteristic; as הִבְדִּיל *to cause to divide* from בָּדַל; הוֹצֵא (for הוֹצֵא) *cause to come, bring out* from יָצָא.

הִ is used when the verb is defective in ו; as הִאִיר *to cause to shine* from אָוַר.

הִ or הוֹ is used when the verb is defective in י .

(נָטָה from הִט; נָכַח from הִחַ. *Exceptions.* הִרְבַּ from רָבָה; הִרְרַח from רָרַח). (נָכַח from הִפּוֹת).

אַתְּ (אַתְּ) *accusative*, and אִתְּ (אַתְּ) *with*.

§ 32. This particle is found joined to all the suffix-pronouns; as אִתְּם *them*, אִתּוֹ *him*, אִתִּי *me*, אִתְּךָ (אִתְּךָ) *thee*, אִתְּכֶם *you*, אִתָּהּ *her*, etc. אִתְּם *with them*, אִתּוֹ *with him*, etc. See § 71.

INFINITIVE KAL.

§ 33. The *short* Kaumets which distinguishes the Infini-

tive, is frequently placed under the *first* radical when the Infin. takes suffixes; as לְעַבְדָּהּ for to cultivate her (it), לְשַׁמְרָהּ to watch it, בְּנַסְעֵם in their journeying, when they journeyed, בְּקִרְאִי when I call, קְרִיאָנוּ we call, our calling.

This rule is sometimes applicable to the Imperative; as הַנְּנֵנִי pity me for הַנְּנֵנִי from הִנֵּן; זְכַרְנוּ remember us, etc.

Roots beginning with א.

§ 34. Verbs whose first radical is א, commonly drop it in the first pers. sing. fut., i. e. the two א's (Aulephs) coalesce in one; as אֶכַּל (אֹכַל) I shall eat for אֶאֱכַל; אֶאֱמַר I will say for אֶאֱמַר.

נ Epenthetic.

§ 35. When a dagesh'd נ comes before a suffix, it is called *Epenthetic*; as תַּחֲתָנָהּ under, about it, אֵינָנָהּ (not her, she), she (it) is not, תִּכְלָנָהּ thou shalt finish it for תִּכְלָהּ; תִּאֲכָנָהּ thou shalt eat it for תִּאֲכָלָהּ*; יוֹרְנָהּ he will teach him, תַּעֲטָנָהּ thou wilt crown him. This נ adds nothing to the sense.

Sometimes the Dagesh is omitted; אֶרְמָנָהּ, יִכְבְּדָנִי, etc.

ה Interrogative.

§ 36. ה prefixed to a word is usually *Interrogative*; as הֲאֵי אֲנֹכִי (am (I) keeping (my brother)? הֲמֵן (I) hast (thou eaten) from? whether from? of? הֲלֹא is there not? is, whether not? הֲקָלוּ whether they had abated, from קָלַל.

ה is used before a simple or composite Shevau, Dagesh,

* תִּאֲכָלְנָהּ ye or they shall eat, תִּכְלָיְנָהּ ye or they shall finish.

or a *Guttural*; as (אחת הוא לך) הברכה have you one blessing? is there a blessing? הכצעקתה whether as to its cry? האלף shall I go? האוכל shall I eat?

ה is used before a *Guttural* with *Kaumets* under it; as (אשוב) השהיב whether to cause to return (I shall cause to return)? i. e. shall I certainly bring back?

NOTE. ה is very seldom used; as האתם whether you? In a few cases ה is omitted; as אה is it so? for האה; אתה art thou? for האתה; והלא תשמר and wilt thou not watch? for האתמר.

Particles before Futures.

§ 37. When אז (then), or טרם (before, not yet), comes before a *future* tense, it changes it into the *praeter*; as טרם היה before it was, יצמח before it grew, אז ישיר then he sung; the verbs being in the *future* form.

HITHPAEL.

§ 38. The ה characteristic of Hithpael is transposed when either of the letters ש ש ס commences a root; as השתמר for התשמר, אשתמר for אתשמר, etc.

§ 39. When צ begins a root the ה is transposed and changed into ט; as נצטדק we will justify ourselves, for נתצדק; יתצבע for יצטבע; roots צדק and צבע.

§ 40. The verb שטה he bowed down, worshipped, changes its ה into ו in this conjugation; as וישתחו and he bowed himself down, וישתחו and they bowed down, השתחו bow yourselves down; fut. אשתחו I will etc.; Infin. להשתחו, with suffix בהשתחתי when I bow myself down. (תשתחית thou hast etc., תשתחיו they or ye shall etc.) In Chaldee and Syriac, ה is changed into ו, Dan. 2:9.

PAUSE ACCENTS.

§ 41. The principal pauses are אֶ Athnaukh, אֵ Kauton, אִ Rebee'ang, אַ Silluk, אִ Soph pausook. See § 3. Note 2.

§ 66. (5) (6) (7) (8).

NOTE. The letter א is used to show the position of the accents.

TECHNICAL NAMES OF VERBS; OR,

NAMES OF THE VARIOUS CLASSES OF DEFECTIVE VERBS.

§ 42. The different species of defective verbs take their names from the letters contained in the ancient Paradigm $\begin{matrix} 3d & 2d & 1st \\ ל & ע & פ \end{matrix}$ he wrought; thus,

A verb פִּי	is a verb whose	first radical is a	י	; as	יָרַע .
" פִּנֵּי	" "	" "	"	"	נָגַשׁ .
" עָרַ	" "	second	ר	;	בּוֹא , קוּם .
" עָרַי	" "	" "	"	;	שִׁים , בִּין .
" עָעַ	" "	" "	"	doubled;	גָּלַל , סָבַב .
" לָהּ	" "	third	ה	;	נָגְהָ , רָאָה .
" לָאֵ	" "	" "	"	;	מָבֵא , בָּרָא .

NOTE 1. The verb לָקַח to take is called a verb בָּל, because it sometimes loses its ל. The verb נָתַן to give is called a verb בָּנ and לָךְ, because it frequently drops its first and last radicals; פ standing for the first, and ל for the third letter.

NOTE 2. Verbs ending in ת, as בָּרַת, שָׁחַת, etc., are called verbs לָה, because the ת radical is dropped before another ת; as בָּרַחַי I concluded (a covenant) for בָּרַחַי; בָּרַחַ for בָּרַחַת; בָּרַחַם for בָּרַחַתם; שָׁחַחַי for שָׁחַחַת; שָׁחַחַם for שָׁחַחַתם; הִשְׁחַחַתְּהָ for הִשְׁחַחַתְּהָ; הִשְׁחַחַתְּהָ she is dismayed for הִשְׁחַחַתְּהָ; מָתַי I died for מָתַי; מָתַהּ for מָתַתְּהָ; מָתַהּ thou didst die for מָתַתְּהָ (הַ paragog.); שָׁחַחַתְּהָ for שָׁחַחַתְּהָ with הַ paragog.) thou hast placed for שָׁחַחַתְּהָ.*

NOTE 3. Verbs ending in ך are called verbs לָךְ, because they assimilate (lose) ך before another one; as לָנוּ we lodged for לָנוּנו; בִּינוּ we considered for בִּינוּנו.

NOTE 4. אָתַהּ is a verb אָפ (א guttural) and לָהּ; אָרַץ and לָאֵ; אָנַח and לָאֵ; אָנַח and לָהּ; אָרַץ and לָהּ; אָרַץ and לָהּ; etc.

VERBS WITH A GUTTURAL.

§ 43. A verb פ Guttural is a verb whose first radical is a Gutt'l; עִמַּר etc.
 " ע " " " second " " נָחַם etc.
 " ל " " " third " " שָׁחַח etc.
 " פֵּא " " " first " א; אָבַל etc.

* These last two examples are also verbs עָר; as מָדַח, שָׁחַח; the one preceding them, is also a verb עָע i. e. ע doubled, מָחַח. See עָר and עָע above.

VERBS ע"י (ע"י) ע"י.

§ 44. These verbs often have but *two letters* (i. e. they lose their middle radical,) in the *praeter* Kal; as שָׂם *he placed*, שָׂמַתִּי *I placed* from שׂוּם or שׂוּם; סָבַח *he surrounded* from סָבַב; חָיָה *he lived*, חָיָה (וְחָיָה) *she lived* from חָיָה*. Piel, Pual, and Hithpael of these verbs are like הִתְרַוְּמָם, רֻוְּמָם, רֻוְּמָם. Sometimes they insert an epenthetic ו or י; as סָבַחְתִּי *I surrounded*, הִתְקַיְמוּתִי Hiph. of קוּם; יְקוּמוּ ye or they shall stand. In some cases the first radical is dagesh'd to show the absence of the third; as נִיָּקַד from נִקַּד. A few take *Tsaree* under their praeformative; as נִקְבַּל from קָבַל. אֵינְתָם (Ps. 19: 14) is from תָּמַם, the י is *epenthetic* or *fulcrum*. Praet. Kal שָׂתָּ, שָׂתָּ, and שָׂתָּה, etc., from שָׂתָּה; שָׂתָּה, שָׂתָּה, etc. See § 54.

GROUND-FORM OF THE FUTURE TENSE.

§ 45. The future of all the conjugations is commonly formed from their respective Infinitives; as יִקְבֹּד, יִקְבֹּד, יִקְבֹּד, תְּבוֹדָה שׂוּם, אֲשׂוּם שׂוּם, תְּבוֹדָה שׂוּם, יִקְבֹּד פִּקֹּד, יִקְבֹּד Kal; יִפְרֹד (הִפְרֹד) הִפְרֹד Niphal; יִבְדֵּל הַבְּדִיל, יִבְדֵּל הָאֵיר, יִבְדֵּל הָאֵיר Hiphil; יִשְׂלַח שְׁלַח, יִשְׂלַח שְׁלַח Piel, etc. The ground-form of Hithpael is the Infin. *Piel*; as יִתְהַלֵּךְ הַלֵּךְ. All the participles beyond Niphal (excepting verbs עוּ and עָע in Hiph.†), are formed in the same way; as מְבַרְכָה בִּרְךָ, מְשַׁלַּח שְׁלַח, etc.

NOTE. In the future tense the ה of Niphal, and the ה characteristic of *Hiph. Hoph.* and *Hithpael* are omitted. The participles which take מ, omit ה characteristic.

In a few examples ה of Hiphil (seldom of Hophal) is retained in the future. See Tab. View, Fut. Hiph., Hophal.

INFINITIVES COMING BEFORE FUTURES OF THE SAME ROOT.

§ 46. The Infinitive in these cases marks *intensity*, *assurance*, or *certainty*; as מוֹת תָּמוּתוֹךְ מוֹת תָּמוּתוֹךְ *thou shalt surely die*, יְקוּמוּ ye shall etc., תֹּאכַל תֹּאכַל תֹּאכַל *thou mayest freely eat*, אֲרַבָּה אֲרַבָּה *I will greatly multiply*, יִהְיֶה יִהְיֶה *he shall surely be*, אֲבָרְכֶךָ אֲבָרְכֶךָ *I will greatly bless thee*. It sometimes signifies *continuance of action*, especially when the future precedes it; as וְנָצְחָה וְנָצְחָה וְנָצְחָה *and it continued going (to go) and returning (to return)*, וְיִשְׁפֹט וְיִשְׁפֹט וְיִשְׁפֹט *and he would always judge*‡. When בְּלֹאֵי (not) comes before an Infin., the preposition לְ is prefixed to the former; as לֹא-תֹאכַל לֹא-תֹאכַל *to not eat* i. e. not to eat.

* אוֹי, אוֹי, אוֹי; זֹר, זֹר, זֹר; בִּי, בִּי, בִּי are exceptions, i. e. they retain their middle radical (or its substitute).

† These are formed from the *praeter*; as מְקַיְמוּתִי, מְקַיְמוּתִי, מְקַיְמוּתִי; etc.

‡ This frequently takes place in the *praeter*; as גָּאָה גָּאָה גָּאָה *he has greatly triumphed*, טָרַף טָרַף טָרַף *he was surely torn in pieces*.

VERBS ע DOUBLED. IMP. AND INFINITIVE.

§ 47. These are formed (in Kal) thus; כָּב turn thou, fem. טָבִי, plur. טָבוּ, fem. טָבִינָה; דָּם, דָּמוּ be silent, plur. דָּמוּ; רָגַי (ronnee) sing thou, plur. רָגִי; רָנִי pity me; גָּל remove, open thou, גָּל, גָּלָה commit, commend thou; רֹב (לָרֹב) to multiply, שָׁן to appease, שָׁג to transgress, רָן for רָן to sing; with suff. הָקוּ, תָּמַם. (פָּרַם when it is lifted up from רָמַם).

VERBS, IMP. AND INFINITIVE.

§ 48. It has been said (§ 20), that when the second radical takes Kholem, it indicates the Imp. or Infinitive. The following are a few of the examples without Kholem in the Imp. and Infin.; שָׁמַע hear thou, שָׁאַל ask thou, וָצַק cry thou, plur. וָצָקוּ be strong, plur. וָצָקוּ; לָקַח take thou, מָצָא, רָפָא, קָרָא, רָכַב, אָבַח; אָהָבוּ love ye; לָשָׁב to lie down; fem. לִירָאָה to fear, אָהָבָה to love, יָבֵשׁ to be dry, הִמְלִיחָה, טָמְאָה, etc.; שָׁמְעֵנִי hear me, שָׁמְעֵנִי hear ye me, שָׁאַלְנִי ask ye me.

PARAGOGIC ה.

§ 49. This often occurs at the end of the Imperative; as שָׁמְעָה hear thou, שָׁמְרָה preserve thou, נִצְרָה keep thou, קוּמָה arise thou, שׁוּבָה return thou, לֵבָה go thou from יָלַף, דָּעה know thou from יָרַע, שָׁבָה sit thou from יָשַׁב, גִּשְׁתָּה approach thou from נָגַשׁ, תִּתְּנָה give thou from נָתַן, קַחָה take thou from לָקַח, בִּינָה consider, regard thou, Kal; הִאֲרִיחָה enlighten thou, Hiphil, etc. With ה epenthetic, קַחְתְּנָה take it, קָרָאָנָה call her. הִאֲזַנְתְּנָה (hearken ye) is for הִאֲזַנְתְּנָה from הִאֲזַן.

APOCOPATED FORMS.

§ 50. ך or ך is used for נָה ye, they; as שָׁמְעֵנָה hear ye for שָׁמְעֵנָה; קָרָאָנָה call ye, Kal; נָטָה from נָטָה, Hiphil; צָנוּ from צָנוּה, Piel; הִתְהַלְּלָה from הִתְהַלַּל, Hithpael. וַיִּשְׁתָּה, וַיִּבְלַל, וַיִּבְרָא, etc. See Tab. View. Fut. Kal.

VERBS פִּי.

§ 51. These verbs commonly change their פִּי into פִּי in Niph., Hiph., Hoph., and (sometimes) Hithpael; as Niph. נִרְאָה from נִרְאָה, נִרְדַּע from נִרְדַּע, נִשְׁעָה from נִשְׁעָה; fut. נִרְאָה, נִרְדַּע, נִשְׁעָה; Imp. הִנְסִירוּ from הִנְסִיר; Hiph. הוֹצִיָּא, fut. הוֹצִיָּא; Particip. מוֹצִיָּא; Imp. Inf. הוֹצִיָּא (once הוֹצִיָּא) from הוֹצִיָּא; הוֹלִיָּד from הוֹלִיָּד; הוֹכִיָּח from הוֹכִיָּח (הוֹכִיָּח) from הוֹכִיָּח, fut. הוֹכִיָּח יוֹכִיָּח etc.; וַיְדָה from וַיְדָה; Hoph. fut.

הִלָּחַדְתָּ, הִלָּחַדְתָּ, הִלָּחַדְתָּ, from הִלָּחַד (הִלָּחַד), from הִלָּחַד; Infin. הִלָּחַדְתָּ and הִלָּחַדְתָּ from הִלָּחַד; Hithp. in three verbs only, הִתְרַבַּח, הִתְרַבַּח, הִתְרַבַּח*.

NOTE. נִסְרַו (Ezek. 23. 48) is either for נִסְרַו Niph. of נִסַּר, or the Rabbinic Nithpael with ת assimilated. See Deut. 21: 8 נִבְפַּר (for נִבְפַּר or נִבְפַּר); also Prov. 27: 15 נִשְׁתַּחֲוּהוּ root נִשְׁחַח.

VERBS with Mappik הִ.

§ 52. A few roots (verbs) end in a Mappik'd הִ: as כָּמְהָ to desire, גָּבְהָ to be high, to lift up, נָגְהָ to shine, enlighten, מָמְהָ, מָמְהָ, etc. These are conjugated like regular verbs.

The nouns derived from them, retain הִ and sometimes Mappik; as גְּבוּהוֹת, גְּבוּהוֹת, גְּבוּהוֹת height, exaltation, pride, plur. גְּבוּהוֹת.

The verbs נִתְמַהֲמַה, נִתְמַהֲמַה, נִתְמַהֲמַה (הִתְמַהֲמַה: הִתְמַהֲמַה: הִתְמַהֲמַה), etc.), come from מָמְהָ, פָּמְהָ, מָמְהָ.

VERBS לָה and לָא.

§ 53. These verbs sometimes change their הִ into י before י ye or they, and also in the participle (Kal) Act. and passive; as הִתְרַבַּחוּ they trusted for הִתְרַבַּחוּ come ye; הִתְרַבַּחוּ fem., הִתְרַבַּחוּ covered, הִתְרַבַּחוּ despised. See § 80.

The verbs מִטְהַר (Gen. 21: 16), רָאָה, נָאָה. Verbs לָא occasionally lose their א; as מִלָּא from מָצָא, מִלָּא from מָלָא, etc.; א is sometimes changed into י; as נִשְׁוִי from נָשָׂא. See § 80.

VERBS עוּ (עִי).

§ 54. The praeter and act. participle Kal of these verbs, omit their ו (י); as בָּאָה he came, is coming, fem. בָּאָה, masc. plur. בָּאִים (const. בָּאִי) they are coming, comers, fem. בָּאוּת, plur. קָם he arose, is rising up (i. e. an enemy), fem. קָמָה, plur. קָמִים those rising up, (enemies,) fem. מָתָה he died, is dying, fem. מָתָה, etc.; roots בּוּא, קוּם, מוּת, fem. זָבַח flowing from זוּב. See § 44. 28.

With suffixes, קָמִי he who rises up (against) me i. e. my enemy, קָמִי (קָמִי) those rising up (against) me i. e. my enemies, צָרִי my afflictors, צָרִי thy enemies, those afflicting thee. See § 82.

The Infinitive (which is the root of these verbs,) and Imperative coincide in form; as קוּם to arise, arise thou; בּוּא, בּוּא go thou, to go, etc.; with suff. קָמִי, מָתָה we died.

* The verbs נִסְרַו, נִסְרַו, נִסְרַו, נִסְרַו, נִסְרַו, are exceptions, i. e. they do not change י into ו in Hiphil; as נִסְרַו, נִסְרַו, נִסְרַו, נִסְרַו, נִסְרַו (הִתְרַבַּחְתָּ) Kerī, (Kethibh הִתְרַבַּחְתָּ for הִתְרַבַּחְתָּ). A few verbs retain י in Niphil; as נִשְׁחַח, נִשְׁחַח.

VERBS לָהּ.

§ 55. The Imperative Kal of these verbs is formed thus; see רָאֵה *see thou*, רָאִי fem., רֹאֵה *see ye*, רְאִינָה fem.; שְׁתֵּה *drink thou*, fem. שְׁתֵּי, שְׁתֵּי *drink ye*, fem. שְׁתֵּינָה; עָנֵי *answer me*, עֲנֵי *answer ye*, עֲלֵי *ascend thou* fem., הֵינָה (וְהֵנָה) הֵינָה *be thou* (thou shalt be), fem. הֵי, הֵי, plur. הָיוּ; חַיֵּה *live thou*, plur. חָיוּ, with וְחָיוּ; אֶעְיֹר *inquire ye*, אֶתְּיֹר *come ye*, אֶפּוֹ for אֶפּוּ; רָפְאֵה for רָפְאֵה *heal thou*. See § 26.

Infinitives, אֵלֶּה, אֵלוּ, אֵלוֹת; עֲלוֹת, etc. The verb קָרָה *to meet* changes its הּ into א, and postfixes תּ in the Infin.; as לְקַרְאוֹת *to meet*, with suff. לְקַרְאוֹתֶם, לְקַרְאוֹתוֹ, לְקַרְאוֹתָהּ, etc. See § 95.

DAGESH FORTE.

§ 56. The uses of Dagesh forte are the following; (see § 8.)

1. It shows the omission of a letter; as וְיַטַּע for וְיִטַּע, וְיַקַּח for וְיִקַּח, וְיִנְתֵּן for וְיִנְתֵּן, וְיִשְׁמְרוּ for וְיִשְׁמְרוּ or וְיִשְׁמְרוּ, מִן קְרָם for מִן קְרָם, וְיִשְׁמְרוּ for וְיִשְׁמְרוּ, וְיִשְׁמְרוּ for וְיִשְׁמְרוּ, וְיִשְׁמְרוּ for וְיִשְׁמְרוּ. This dagesh is also called *Compensative*.

NOTE. This compensation is sometimes neglected; as וְיַטַּע, וְיַקַּח, וְיִנְתֵּן, for וְיִטַּע, וְיִקַּח, וְיִנְתֵּן.

2. It is one of the characteristics of *Piel*, *Pual*, and *Hithpael*; see § 17.

3. It frequently marks *Epenthetic*; see § 35.

4. It is sometimes Euphonic or Conjunctive, as in the following examples; קָרוּמוֹ יָצָאוּ, עַשְׂהוּ פָרִי, מִשְׁתַּחֲוֵת שֶׁם, וְיִבְלַעוּהוּ כְלָהּ, מִהֲחַתוֹ וְיִתְּלוּהוּ, וְיַפְּסִיחוּ, מִקְדָּשׁ for מִקְדָּשׁ, אֵנָה, לְקָמָה, תֵּמָה, וְיִתְּלוּהוּ, וְיַפְּסִיחוּ. See following Note.

NOTE. Dagesh forte always *doubles* the letter in which it is placed; as וְקָמָה read as if written וְקַקְמָה, וְיַפְּסִיחוּ = וְיַפְּסִיחוּ. See § 5. II.

NUMERALS.

§ 57. (1) Cardinal numerals from 3 to 10 are masc. with a fem. termination, and *vice versa*; as בְּנֵי שְׁלֹשָׁה *three sons*, בָּנוֹת שְׁלֹשָׁה *three daughters*.

(2) The termination יָם added to the cardinals from 3 to 9 inclusive, increases them *tenfold*; as שְׁלֹשָׁה (שָׁלֹשׁ) *three* יָם שְׁלֹשִׁים *thirty*; תֵּשְׁעִים *nine* יָם תֵּשְׁעִים *ninety*.

(3) The *Ordinals* are made by suffixing יָ (masc.), or יָהּ (fem.) to the cardinals; as שְׁנֵי *second*, fem. שְׁנֵי (from שְׁנַיִם *two*); שְׁלִישִׁי *third*; רְבִיעִי *fourth*, etc. אֶחָד (one) is both cardinal and ordinal. The fem. of אֶחָד is אֶחָדָה; the fem. of שְׁנַיִם (*two*) is שְׁנַיִם, and the fem. of שְׁלֹשָׁה (*three*) is שְׁלֹשָׁה.

construct *masc.* שְׁנַי, *fem.* שְׁתַּי. יָם. added to עָשָׂר (עֶשֶׂר) *ten*, doubles it; as עֶשְׂרִים *twenty*.

(4) Cardinals sometimes have a Dual form, and are used *adverbially*; as שִׁבְעֵתַיִם *sevenfold*, etc.

(5) In using the letters of the alphabet to denote numbers, ט"ו (9 and 6) is used for י"ה (10 and 5); this is done to avoid using a name of the Deity, הָה, being a contraction of יהוה. Some write ט"ז (9 and 7) for י"ז (10 and 6) for the same reason. אָ stands for 1000, בָּ 2000, etc. See Heb. Alphabet † note.

GUTTURALS.

§ 58. When the Gutturals take Composite Shevau, they commonly give to their preceding letter, the vowel with which Shevau is compounded; thus מַעֲשֵׂה, מַעֲבֹד, מַעֲמֵד, מַעֲזָב, מַעֲזָב, מַעֲזָב, etc. See § 16. Note 4.

NOTE. Should a *simple* Shevau follow the Guttural, then the compound vowel loses its Shevau, or the vowel with which Shevau is compounded; as מַעֲבֹד, מַעֲמֵד, מַעֲזָב, מַעֲזָב, מַעֲזָב.

PUNCTUATION OF THE ARTICLE (ה) AND PREFIXES.

Article ה.*

§ 59. (1) Its proper vowel is *Pattakh* with a *Dagesh* following; as הַשָּׁמַיִם *the heavens*, הַמַּיִם *the waters*, הַיְדוּדִים, הַיְחֻלָּה, etc. The prefixes ל פ ב often *exclude* the article; see § 61. 2.

NOTE 1. The *Dagesh* is commonly *omitted* when ה follows ה; as הַיְקוּם, הַיְאֹר, הַיְמִדְבָּר, etc.

NOTE 2. Cases like הַיְבַרְכֵנּוּ are very rare. Shevau is *pronounced* in this, and the preceding forms.

(2) When a *Guttural* or ר follows, it commonly takes *Kaumets*; as הַיְעָץ, הַיְאֹר, הַיְאֹבֵן, הַיְאֹבֵן, הַיְאֹבֵן, הַיְאֹבֵן.

NOTE. It generally has *Pattakh* before the gutturals ה and ח; as הַיְחֻלָּה, הַיְחֻלָּה, etc.

(3) It usually takes *Seghol* before a guttural with *Kaumets* or *Shevau* *Kaumets*; as הַיְחֻלָּה, הַיְחֻלָּה, הַיְחֻלָּה.

EXCEPTIONS. הַיְחֻלָּה, הַיְחֻלָּה, etc. See § 66. 3.

Prefix מ. (מ) contraction of מן.

§ 60. (1) *Kheerek* with a *Dagesh* (compensative of ך) following, is the proper pointing of this Prefix; as מִתַּחַת (מן תַּחַת) *from under*, מִתַּחַת.

* The Article is often used as a pronoun. See § 18. small type.

(for *מִן קֶדֶם*) from (to) the east. The Dagesh is seldom omitted; as *מִקְצֵה*, *מִלְמַעְלָה*, *מִמֶּתֶם*, *מִיָּד*, *מִיְהוּדָה*, etc.

(2) When a *Guttural* or *ר* follows, it commonly takes *Tsaree*; as *מֵעַל* from upon, *מֵעֵדֶן*, *מֵרֹאשׁ*, etc. The exceptions are like *מֵחַיִט*, *מֵחַיִת*, *מֵהַיִּוֹת*, *מֵמֶרְדֵּךְ*, and a few others. (*מֵיְהוּדָה* is read *מֵאֲדָנִי*. See § 63).

Prefixes בּ פּ לּ.

§ 61. (1) *Shevau* is the pointing of these; as *בְּאֲדָרְוֹן*, *בְּרֵאשִׁית*, *בְּאֲדָרְם*, etc.

(2) When they expel the *Article* (ה), they take its pointing; as *בְּהַרְב*, *בְּהַשָּׁן*, *בְּאֲדָנִן*, *בְּרֵקִיז*, *בְּאֲרָץ*, *בְּיָאֹר*, *בְּלִיזָלִים*, *בְּפִלִים*, *בְּשִׁמְלִים*, *בְּהָרִים*, *בְּגָרִים*, *בְּזָרִים*, etc.

(3) Before a *Composite Shevau* they take the vowel with which *Shevau* is compounded; as *בְּחֵבֶל*, *בְּאֲכָל*, *בְּחֵלִי*. (*Peculiar forms.* *בְּאֲמֹר*, *בְּיַהוּה*, *בְּיַהוּה*, *בְּיַהוּה*, *בְּיַהוּה*, *בְּיַהוּה*, *בְּיַהוּה*. See § 63).

(4) Before an *accented syllable* they commonly take *Kaumets*; as *בְּכֶם* לְבִיא, *בְּאֵשׁ* לְרַב, *בְּלִמִּים*, etc. The Const. state usually retains the *Shevau*; as *בְּאֲרָץ*, *בְּעָבֹד*, *בְּגִשְׁת*, etc.

(5) Before *י* which has lost its *Shevau*, they take *Kheerek*; as *בִּיתְרוֹן* לְיֹסֵד; *בְּיָמֵי* לְיֹשׁוּעָה or *בְּיָשׁוּעָה* לְיֹשׁוּעָה; *בְּיָמֵי* לְיֹשׁוּעָה or *בְּיָשׁוּעָה* לְיֹשׁוּעָה. They take *Kheerek* also, (*Pattakh*, when a *Guttural* follows,) before a *simple Shevau*; as *בְּכֶדֶם*, *בְּהַיֹּת*, *בְּמִשָּׁל*, *בְּרֵאוֹת*; with *Pattakh*, *בְּחֵטָף*, etc. This is done to avoid the concurrence of two *Shevaus* at the *beginning* of a word.

Prefix וּ.

§ 62. (1) The proper pointing of *ו* is *Shevau*; as *וְהֵאָדָר*, *וְהֵאָשָׁף*, *וְהֵאָת*, etc.

(2) *Generally* before *ב פ מ*, and *always* before a simple *Shevau*, it takes *Shoorek*; as *וּבֵין*, *וּפָנִי*, *וּפָנִי*, *וּפָנִי*, *וּלְכַל*, etc.

EXCEPTIONS. When *י* (without a vowel), *ה* or *ה* follows, it takes *Kheerek* (sometimes *Seghol*); as *וְהַיִּוֹתָם*, *וְהַיִּוֹתָם*, *וְהַיִּוֹתָם*, *וְהַיִּוֹתָם*, *וְהַיִּוֹתָם* for *וְהַיִּוֹתָם*, *וְהַיִּוֹתָם*, *וְהַיִּוֹתָם*, *וְהַיִּוֹתָם*, *וְהַיִּוֹתָם*.

(3) When a *disjunctive accent* follows, it often takes *Kaumets*; as *וּבְהוֹ*, *וּבְהוֹ*, *וּבְהוֹ*, *וּבְהוֹ*, *וּבְהוֹ*, *וּבְהוֹ* (for *וּבְהוֹ*), *וּבְהוֹ*, *וּבְהוֹ*. Forms like *וּבְהוֹ*, *וּבְהוֹ*, *וּבְהוֹ*, *וּבְהוֹ*, *וּבְהוֹ*, occur also. (*וּבְהוֹ* is the plur. const. of *וּבְהוֹ* a hook).

(4) When a *composite Shevau* follows, it takes the vowel with which Shevau is compounded; as וְאֵלֶיךָ, וְעִשָּׂה, וְהִנֵּה, וְחָלִי. (וְאֵלֶיךָ, etc., are for וְאֵלֶיךָ, וְעִשָּׂה, etc.).

NOTE 1. If the letter over the composite Shevau is not a *guttural*, then ו takes *Shoorek*; as וְזָבַח, וְשָׂבָה, וְשָׂקָה, וְשָׂמַע, etc.

NOTE. Before אֵלֶיךָ and אֵלֶיךָ (which lose their pointing under א,) ו takes *Tsarec* in the former case, and *Pattakh* in the latter; as אֵלֶיךָ for אֵלֶיךָ; וְאֵלֶיךָ for וְאֵלֶיךָ. (וְאֵלֶיךָ Ps. 135: 5; וְאֵלֶיךָ 136: 3).

(5) For the punctuation of ו Conversive of the Praeter and Future tenses, see §§ 22, 23.

Of the Words וְהִנֵּה and וְהִנֵּה

§ 63. The Hebrews read וְהִנֵּה, וְהִנֵּה; and וְהִנֵּה, they read וְהִנֵּה; hence, the peculiar pointing of the Prefixes when appended to these forms; as וְהִנֵּה, וְהִנֵּה, וְהִנֵּה, pronounced וְהִנֵּה, וְהִנֵּה, וְהִנֵּה, וְהִנֵּה. (Ps. 68: 21) is read וְהִנֵּה, for וְהִנֵּה. See § 61. (3). (וְהִנֵּה is read וְהִנֵּה).

Prefix וְ.

§ 64. This is a contraction of the relative pronoun וְ (§ 68); א is omitted and ו is assimilated; as וְשָׁלַחְלָמָה *which (are) by Solomon* instead of וְשָׁלַחְלָמָה וְשָׁלַחְלָמָה; וְשָׁלַחְלָמָה *which we waited for*; וְשָׁלַחְלָמָה, (with prefix ו before it) וְשָׁלַחְלָמָה; the Dagesh is sometimes omitted; as וְשָׁלַחְלָמָה (read וְשָׁלַחְלָמָה); other examples (with a *guttural* following), וְשָׁלַחְלָמָה, וְשָׁלַחְלָמָה and וְשָׁלַחְלָמָה.

NOTE. This prefix occurs *twenty times*, Eccles. chap. 2.

Pattakh Furtive.

§ 65. This is a Pattakh placed under ה, ע and ה *final*; as וְהִנֵּה, וְהִנֵּה, וְהִנֵּה, וְהִנֵּה, וְהִנֵּה, etc.; instead of וְהִנֵּה, וְהִנֵּה, וְהִנֵּה, וְהִנֵּה, וְהִנֵּה; syllables which cannot occur in Hebrew.

Pattakh is furtive in such forms as וְשָׁלַחְלָמָה, וְשָׁלַחְלָמָה, for וְשָׁלַחְלָמָה, וְשָׁלַחְלָמָה.

VOWEL CHANGES.

§ 66. (1) The vowels are changed or dropped when the word is *increased*; as וְהִנֵּה (see (5) below), וְהִנֵּה, וְהִנֵּה, וְהִנֵּה, וְהִנֵּה, וְהִנֵּה, etc.; instead of וְהִנֵּה, וְהִנֵּה, וְהִנֵּה, וְהִנֵּה, וְהִנֵּה, etc.; וְהִנֵּה, וְהִנֵּה, וְהִנֵּה, וְהִנֵּה, וְהִנֵּה, etc.; וְהִנֵּה, וְהִנֵּה, וְהִנֵּה, וְהִנֵּה, וְהִנֵּה, etc.; וְהִנֵּה, וְהִנֵּה, וְהִנֵּה, וְהִנֵּה, וְהִנֵּה, etc. (*Uncommon forms*. See § 11. 5. 10.).

N. B. Whenever a vowel *falls away* (as in the foregoing examples), *Shevau* takes its place; when *two* vowels fall away *Kheerek* (sometimes *Pattakh*, seldom *Seghol*) takes the place of the *first* vowel; as בְּנֵי בְנֵי־בְנֵי; דְּדָרֵי דְּדָרִים דְּדָרִים; בְּנֵי־בְנֵי־בְנֵי; רִשְׁתֵּי יוֹם; בְּנֵי־בְנֵי; וְדָרִים דְּדָרִים; the occurrence of two *Shevaus* at the beginning of a word can never take place. Gutturals usually take *Composite Shevau*. See § 4.

(2) The *construct state* and *Maccaph* generally *shorten* or *change* the vowels; as דְּבַר, בֵּן, כֵּל, עֵפֶה, זֵית, בֵּית, עָלָה, מְקַנָּה, מְקַנָּה, זָקֵן, שָׁנָה, שְׁנָה, מְזַבֵּחַ, חֵצֶר, יָרֵךְ, עֵשָׂן, גְּדוּל, חֹזֵק, רַעַה, הַלֵּם, יָד, בֵּית, זֵית, עֵפֶר, כֵּל, בֵּן-בֵּן, דְּבַר, אֲוֹן, תְּוֹךְ, מְלוֹת, עֵגְלָה, עֵשָׂן, גְּדוּל-גְּדוּל, חֹזֵק, רַעַה, הַלֵּם, יָד, זָקֵן, מְקַנָּת, מְקַנָּה, עֵגְלָה, מְלוֹת, עֵגְלָת, שְׁנֵי plur. constr.), מְזַבֵּחַ, חֵצֶר, יָרֵךְ, עֵשָׂן, יָד, תְּוֹךְ. Peculiar is קָן, which in the const. becomes קָן-קָן. See § 21.

NOTE. The suffix and construct states often have the same form; as דְּבַרְבָּם, בֵּיתָהּ, תּוֹכּוּ, מוֹתֵי, etc.

(3) Sometimes a vowel is lengthened on account of the *Article* (ה); as עַם, הָעָם, אֶרֶץ, הָאֶרֶץ, הַר, הַהָר, פֶּר, הַפֶּר. Sometimes both forms occur; as הַצֶּר and הֵצֶר.

(4) The Gutturals and ר when they exclude Dagesh, (*generally*) lengthen their preceding vowel; as בֵּרֶךְ for בְּרֶךְ; בֵּרֶךְ for בְּרֶךְ; יִתְּלַק for יִתְּלַק; יִתְּבַרְךָ for יִתְּבַרְךָ; בֵּרֶךְ for בְּרֶךְ. See § 4.

(5) The following changes take place in the vowels on account of the *Pause* and (sometimes) *other accents*; as אָמַר, אֶמְרָה; יִפְקְדוּ, יִפְקְדוּ; פָּקְדוּ, יִשְׁכְּבוּ, וְיִשְׁכְּבוּ; תִּמְצְאוּ תִמְצְאוּ, יִרְאֶה, יִרְאֶה; פָּקְדוּהָ, פָּקְדוּהָ; פָּקְדוּ, פָּקְדוּ; the *tone-syllable* is sometimes removed on account of ׀ paragogic without a change of vowels; as תִּשְׁמְעוּן, יִשְׁכְּבוּן, יִפְקְדוּן. See § 41.

(6) *Tsaree* is sometimes changed into *Pattakh* on account of the *pause accents*; as יִפְרַח for יִפְרַח; יִלְךָ for יִלְךָ; יִשְׁפֹּט for יִשְׁפֹּט; יִגְשׁוּ for יִגְשׁוּ; יִלְם for יִלְם.

(7) Sometimes the *tone syllable* is removed on account of *monosyllables*, the *particle* אַל, and *ו conversive*; and *these* also change the vowels; as הִפְרִיד for הִפְרִיד; הִפְרִיד for הִפְרִיד; יִכְשֹׁל for יִכְשֹׁל; יִכְתֹּב for יִכְתֹּב; הִטָּה for הִטָּה; וְיִפְרְחֵי, וְיִפְרְחֵי; וְיִשְׁכְּבוּ, וְיִשְׁכְּבוּ; יִמַר, יִמַר, וְיִשְׁכְּבוּ, וְיִשְׁכְּבוּ; (in *pause*, וְיִשְׁכְּבוּ, וְיִשְׁכְּבוּ); יִמַר, יִמַר, וְיִשְׁכְּבוּ, וְיִשְׁכְּבוּ.

(8) In Nouns, Pronouns, etc., short vowels are commonly *lengthened* or *changed*, when *pause* and (sometimes) *other accents* fall upon them; as קָבַר, אָנִי אָנִי, אֶרְצָה אֶרְצָה, חָלִי חָלִי, פָּרִי פָּרִי, לָחִי לָחִי, מָיִם מָיִם, אֱלוֹהֵי, תְּהִי תְּהִי, עָדִי עָדִי, הִגְנִי הִגְנִי, וְיָמָת, וְיָמָת, קָבַר, בְּלֶךְ בְּלֶךְ, עָבָד עָבָד, אֵבִי אֵבִי, אֱלוֹהֵי.

(9) Verbs ל guttural, and לָר, often end in *Pattakh*; as יִפְרַח (in *pause* יִפְרַח), יִשְׁפֹּט, יִמַר (יאמַר), יוֹדֵעַ (יודֵעַ), יִפְרַח. See § 65.

PRIMITIVE PRONOUNS.

§ 67. SEPARABLE PERSONAL PRONOUNS.

	אֲנִי or אֲנֹכִי	I.	אֲנִי .
rarely.	אַתָּה	Thou, masc.	אַתָּה , not al- ways.
	אַתָּה , אַתְּ	" fem.	אַתְּ , אַתְּ .
	הוא	He, (it).	
	היא , הוּא	She, (it).	
	אֲנֵנוּ*	We.	אֲנֵנוּ .
	אַתֶּם	Ye, masc.	
	אַתֶּן , אַתְּנָה , אַתֶּן	" fem.	
	הֵם , הֵמָּה	They, masc.	
	הֵן , הֵנָּה	" fem.	

§ 68. RELATIVE.

אֲשֶׁר *who, which, that, what, whose, whom*, sing. and plural.

§ 69. DEMONSTRATIVE.

זֶה , זאת *this, that*. With the Article, הַזֶּה , הַזֹּאת the same.

Uncommon forms. זֶה , זֶה , זֶה , זֶה , זֶה , זֶה . זֶה and זֶה are sometimes *relative*.

אֵלֶּה , אֵלֶּה *these, those*. With the Art. הָאֵלֶּה , הָאֵלֶּה the same.

§ 70. INTERROGATIVE.

מִי *Who, what person, whom, whose*.

מַה , מַה , מַה *What, what thing, why, how*.

NOTE. The pronouns of the 3d pers. are often used as *demonstratives*; as הַהוּא הָאֶרֶץ *that land*, בַּיּוֹם הַהוּא *on that day*, בַּיָּמִים הֵהֵם *in those days*, etc. The Article is *usually* attached to them.

Such forms as בַּהֵמָּה בַּהֵמָּה בַּהֵמָּה occur, without any change of signification.

* אֲנֵנוּ is used 6 times, and אֲנִי once (Jer. 42: 6), for אֲנֵנוּ .

- אַי, אַי, אַי where. אַיְכָּה where (art) thou, אַיִם, אַיִם, etc.
 אֵין, אֵין, אֵין not, no, without. אֵינִי not I, me, אֵינֶנּוּ he is not, we are
 not, אֵינֶנּוּ not she, she is not.
 בֵּין between. בֵּיןנוּ בֵּיןנוּ between us, etc.
 בְּדָד, בְּדָד, בְּדָד alone, before. לְבַדּוֹ to himself i. e. alone, לְבַדּוֹ,
 לְבַדּוֹ by themselves. (בְּדָד an equal portion).
 בְּלֹא, בְּלֹא not. בְּלֹא, בְּלֹא not, besides thee.
 בְּעַד for, through. בְּעַד for me, etc.
 בְּעַד, בְּעַד except, only ;
 בְּעַד, בְּעַד besides, etc.
 בְּעַד, בְּעַד that, on account of. בְּעַד for thy sake,
 בְּעַד, etc.
 הִנֵּה, הִנֵּה behold. הִנֵּה, הִנֵּה behold me, I, הִנֵּה, הִנֵּה,
 הִנֵּה, etc.
 זֶה, זֶה except, without. זֶה, זֶה, etc.
 יֵשׁ, יֵשׁ, יֵשׁ there is, are, was, were. יֵשׁ, יֵשׁ thou art, wilt, יֵשׁ, יֵשׁ you are,
 will, יֵשׁ, יֵשׁ there is to me, i. e. I have.
 כָּל, כָּל, כָּל all. כָּל, כָּל all. כָּל, כָּל before, in the presence of. כָּל, כָּל before, in the presence of.
 כָּל, כָּל before me, כָּל, כָּל before thee, כָּל, כָּל before him,
 כָּל, etc.
 מִפְּנֵי on account of, because of. מִפְּנֵי, etc.
 נֶגְדוֹ, נֶגְדוֹ before, over against. נֶגְדוֹ, נֶגְדוֹ the same ; נֶגְדוֹ, נֶגְדוֹ over
 against him i. e. suited to him.
 עוֹד, עוֹד yet, while, again. עוֹד, עוֹד while I am, עוֹד, עוֹד while thou art,
 עוֹד, עוֹד while he, עוֹד, עוֹד they (are) yet (alive).
 עַד, עַד to, even to, until, unto, forever. עַד, עַד unto thee.
 עִמִּי with, for or to me.
 עָלַי, עָלַי upon, with, by, against, without. עָלַי, עָלַי, עָלַי, עָלַי,
 עָלַי, etc.
 עַם with. עַם, עַם (עַם), עַם, etc.
 עַתָּה now. (עַתָּה, עַתָּה now, this day).
 לְמַעַן that, so that, on account of, according to, in order (לְמַעַן that).
 תַּחַת under, instead of, beneath, for. תַּחַת, תַּחַת, תַּחַת about it, etc.

§ 72. PARTICLES (SEPARATE AND COMBINED).

אֵין, אֵין not, אֵין, אֵין if, not, whether, אֵין, אֵין then, אֵין, אֵין there, אֵין, אֵין here,
 אֵין, אֵין how, אֵין, אֵין therefore, wherefore, אֵין, אֵין how long, אֵין, אֵין but, אֵין, אֵין
 until, אֵין, אֵין because, אֵין, אֵין until, אֵין, אֵין although, אֵין, אֵין or, אֵין, אֵין
 only, but, אֵין, אֵין also, yea, אֵין, אֵין O that! if, אֵין, אֵין not, lest, אֵין, אֵין under,

אָנאַ, נאַ *now, I beesech*, אַל, בַּל *not, do not*, עַל-דְּבַר *on account of*, etc., עַל אֲדֹרֹת *because of, on account of*. מוּ is frequently *paragogic*; as בְּמוֹ-אֲפֵל *in the dark*; see § 9. Note.

NOTE 1. Many of the foregoing particles take the Prefixes מ ל כ פ ב without any additional signification; as מֵתַחַת and מִתַּחַת *beneath*, בְּטָרֵם and בְּטָרָם *before**.

NOTE 2. Nouns and Verbs are sometimes used as particles; as בְּטַח *safely, securely*, מִישָׁרִים *uprightly*, לְפָנַי *before*, נִרְאֹת *fearfully*, טוֹב, הַיָּטִיב *well, skilfully*, מְהֵרָה *speedily*, הַרְבֵּה *much, enough*, הַשָּׁבִים *early*.

§ 73. PECULIAR FORMS OF SUFFIXES TO NOUNS.

הִיא־ for הִיא (הַ parag.) *thy fem.*; הֵי־ for הֵיָּ *thy, plur. noun*.
 וְהִי (Chald. form) *his*; הֵה־ (*his*) is suffixed only to nouns ending in ה־ָ.
 הִיא־ for הִיא־ָ *her, plur. noun*; הֵה־ָ occurs only in nouns ending in ה־ָ †.
 בְּנֵה־ for בְּנֵךְ *your fem.*; יֵה־ָ *your, plur. noun*.
 הֵה־ָ for הֵה־ָ *their (them) masc.*; יֵה־ָ (הַ parag.) *their, plur. noun*.

נָה for נָה־ָ, הֵה־ָ for הֵה־ָ *their fem. (הַ parag.)*; plur. יֵה־ָ for יֵה־ָ.

NOTE 1. The plural י is sometimes *omitted* before the suffix; as הִיא־ָ for הִיא־ָ; בְּנֵי־ָ for בְּנֵי־ָ. Sometimes a plur. noun takes a sing. suffix; as עֲדוּתִי for עֲדוּתֵי־ָ. In a few cases a sing. noun has a plur. suffix; as תְּהִלַּתְּךָ *thy praise*, for תְּהִלַּתְּךָ־ָ.

NOTE 2. When a noun ends in י, the suffix י *sometimes* coalesces with it; as גּוֹי *my nation* for גּוֹי־י from גּוֹיִי.

§ 74. Kal PARTICIPLES. (*Participial nouns*).

עוֹבֵד *he is serving, he who serves, a server*. שׁוֹמֵעַ שׁוֹמֵעַ (תּוֹמְיָה), שׁוֹמֵעַ שׁוֹמֵעַ, שׁוֹמֵעַ שׁוֹמֵעַ; see § 18. small print).

צוֹרֵר, חוֹרֵשׁ, שׁוֹלֵם, יוֹנֵק, יוֹצֵא, לֹטֵט, אֹיֵב, אֹיֵב, פּוֹקֵד, שׁוֹפֵט שׁוֹפֵט, שׁוֹרֵר, etc.

פּוֹקֵדָה *she is visiting, a visiter*, שׁוֹמֵעַ *hearing*, עֹמְדָה *standing*, בְּרַחָה *fleeing †*.

פּוֹקְדִים *they are visiting*, צֹעֲקִים *crying*, יוֹצְאִים *going out*, const. פּוֹקְדֵי, צֹעֲקֵי, יוֹצְאֵי.

פּוֹקְדוֹת *they are visiting fem.*, הוֹלְכוֹת, שׁוֹמְרוֹת, עֲמֻדוֹת, יוֹצְאוֹת, etc.

* The particles frequently have both Prefixes and Suffixes united to them; as מֵאִתְּךָ *from with thee* i. e. from thee, מֵעִמָּךְ *from thee*, מֵעַלְיָךְ *from upon, by thee*, מֵעִמִּי *from me*, etc.

† Ezek. 36: 5 אֵת (her) stands for אֵת־ָ.

† יוֹצְאוֹת for יוֹצְאוֹת, יוֹצְאוֹת for יוֹצְאוֹת, יוֹצְאוֹת for יוֹצְאוֹת, יוֹצְאוֹת for יוֹצְאוֹת.

§ 75. PARTICIPLES OF VERBS (ROOTS) ENDING IN *Tsaree* and *Kholem*.*

יִרָא *he is fearing, a fearer*, const. יִרָא *a fearer of*, חָפֵץ, צִמָּא, רָעַב, יִשֵּׁן, etc.

יִרְאָה *she is fearing*, יִרְאָה *she is fearing*, חֲפָצָה, צִמְמָה, יִשְׁנָה, etc.

יִרְאִים *they are fearing, those who fear*, const. יִרְאִי *the fearers of*.

יִרְאוּ *they are fearing*, “ “ “ fem., יִשְׁנֹת, etc.

יִכָּל *he is able, prevailing*, יִגֵּר, etc.

יִכָּלָה *she is able, prevailing*, יִגְרָה, etc.

יִכָּלִים *they are able, prevailing*, יִגְרִים, etc.; const. יִגְרִי.

יִכָּלוּ “ “ “ “ fem. יִגְרוּת.

VERBS ע"ו and ע"ע.

§ 76. ע"ו.

בָּא *he is going, coming*, עָם *placing*, רָם, יָמָה, (שׂוּמָה from שָׂאָמ), קָם *rising up* i. e. an enemy.

בָּאָה *she is coming, going*, רָמָה, קָמָה, זָבָה, יָמָה, etc.

בָּאִים *those coming, going*, רָמִים, רָצִין (chald. form), קָמִים, שְׂאֻמִּים, (once each, קֹמִים and בֹּרְסִים).

בָּאוּ *those coming, going* fem., קָמוּת, רָמוּת, etc.

אוֹר *shining* (Prov. 4: 18), בּוֹשׁ, plur. בּוֹשִׁים *being ashamed*.

§ 77. ע"י.

אוֹיֵב *an enemy*, plur. אוֹיְבִים, const. אוֹיְבֵי *enemies of*—, גֹּיָה, with suff. גָּהִי *breaking me*; plur. of בֵּין.

§ 78. ע"ע.

סוֹבֵב *surrounding, encompassing*; שָׂאָם (Jer. 30: 16) for שָׂסָם, root שָׂסָם.

§ 79. VERBS ל"ה and ל"א.

גֹּלָה, fem. גֹּלָה and גֹּלְיָה, plur. masc. גֹּלִים, plur. fem. גֹּלוֹת and גֹּלְיוֹת; (אוֹתְיוֹת).

רָעָה, const. רָעָה, fem. רָעָה, plur. masc. רָעִים, plur. fem. רָעוֹת.

הִנָּה, fem. הִנָּה and הִנָּה. Masc. plur. הוֹסִים, const. הוֹסֵי.

מִצָּא, fem. מִצָּאָה; יוֹצֵאת and יוֹצֵאת, once יָצָא for יָצָאָה.

NOTE. The Participles in *all* the Conjugations receive the same endings as Nouns; as אוֹיְבֵי *my enemy*, אוֹיְבֵי אוֹיְבֵי *my enemies*, אוֹיְבֵי, etc. מִצָּאָה *those rising up against me* i. e. *my enemies*; קָלְיָה, etc.; אוֹרְרָה *those cursing thee*.

* These have the same form in the 3d pers. sing. masc. praet. Kal. See § 15. Note 2.

§ 80. PASSIVE PARTICIPLES (KAL).

פָּקוּד (פָּקַד פִּקְדוֹ) *he is visited, a visited person.* (פָּקֵד, פָּקְדוֹ, שְׁמוֹעַ, שְׁמוֹעַ, וְיָדוּעַ, פָּלְא, שְׁמוֹעַ, שְׁמוֹעַ).

פִּקְדוּהָ, פִּקְדוּתָהּ, פִּקְדוּתָהּ *she is visited, a visited person.* חָגְגָהּ.

פִּקְדוּתָם, פִּקְדוּתָם, פִּקְדוּתָם *they are visited, those visited;* const. פִּקְדוּתָם.

פִּקְדוּתָם *they are visited, visited ones* fem. שָׂרְפוֹת *are burnt.*

גְּלוּתָהּ, גְּלוּתָהּ *revealed, fem.* גְּלוּתָהּ, plur. masc. גְּלוּתָהּ, plur. fem. גְּלוּתָהּ, plur. fem. גְּלוּתָהּ. See Note 1.

פְּסוּתָהּ *covered from* פְּסוּתָהּ; נָשָׂא *from* נָשָׂא (נָשָׂא) *forgiven from* נָשָׂא, נָשָׂא; רִצָּח *from* רִצָּח.

שִׁים; חוּשָׁם *from* חוּשָׁם; קוּם *from* קוּם; מוּל *from* מוּל; קוּם, plur. masc. קוּם, plur. masc. קוּם, plur. masc. קוּם; שִׁים, plur. masc. שִׁים, plur. masc. שִׁים (rarely), *from* שוּם, שוּם.

NOTE 1. The י is sometimes dropped; as צָפוּ for צָפוּי (צָפוּה) צָפוּי for צָפוּי.

NOTE 2. This participle is occasionally active; as זָכוֹר *he remembers, etc.*

§ 81. PARTICIPLES WITH THE ARTICLE (ה).

הַדּוֹבְרוֹת, הַדּוֹבְרוֹת, הַדּוֹבְרוֹת *who is speaking, who spoke, the speaker, the speaker, the speaker.* הַדּוֹבְרוֹת.

הַדּוֹבְרוֹת, הַדּוֹבְרוֹת, הַדּוֹבְרוֹת *that stand, who are abiding, etc., Kal.*

הַדּוֹבְרוֹת, הַדּוֹבְרוֹת, הַדּוֹבְרוֹת *he who is desired, the lovely one or thing, which are desirable, the found, those that were left, Niphal.*

הַדּוֹבְרוֹת, הַדּוֹבְרוֹת, הַדּוֹבְרוֹת *those that were left, Niphal.*

הַדּוֹבְרוֹת, הַדּוֹבְרוֹת, הַדּוֹבְרוֹת *Piel.*

הַדּוֹבְרוֹת, הַדּוֹבְרוֹת, הַדּוֹבְרוֹת *Pual.*

הַדּוֹבְרוֹת, הַדּוֹבְרוֹת, הַדּוֹבְרוֹת *which is turning itself, brandishing, Hithpacl.*

הַדּוֹבְרוֹת, Hithpacl.

§ 82. PARTICIPLES WITH SUFFIXES.

אֹיְבֵיהֶם, אֹיְבֵיהֶם, אֹיְבֵיהֶם *my enemy, my enemies, my enemies, from* אֹיֵב.

רֹעִי, רֹעִי, רֹעִי *my feeder, shepherd, my feeders (const. רֹעִי), etc., from* רָעָה; רֹעִי, רֹעִי, רֹעִי *his fearers, those who fear me, those who fear thee, from* יָרָא; יָרָא, יָרָא *thy Maker, thy Creator, from* עָשָׂה and בָּרָא.

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IMPERATIVES AND INFINITIVES OF *defective* VERBS.

IMPERATIVES. (*Kal*).

Parag. ה. § 83. VERBS פ"ו .
 לָקַח לֶקַח (לָקַח) *go thou* masc.,
 לָקַחְתִּי לָקַחְתְּ " " fem.
 לָכוּ לָכוּ " *ye* masc.
 לָכֻדְתֶּם לָכֻדְתִּי " " fem.
 דָּעוּ דָּעוּ דָּעוּ *know thou*, דָּעוּ, דָּעוּ, etc.; with affix דָּעוּהוּ *confess him*.
 שָׁב שָׁב (שָׁב) *sit, dwell thou*.
 הָבֵה הָבֵה הָבֵה *come on, give, give* (perhaps הָבֵהוּ Hos. 4: 18,) *give ye*.
 יָצַק יָצַק *pour thou*.
 יָרַשׁ יָרַשׁ יָרַשׁ יָרַשׁ *possess thou*, יָרַשׁ, יָרַשׁ, etc.
 יָרַד יָרַד } *descend thou, etc.*
 יָרַדְתָּ יָרַדְתְּ }
 יָצֵא יָצֵא יָצֵא } *go thou*, יָצֵא, יָצֵא, יָצֵא,
 יָצֵאתְּ יָצֵאתְּ } *etc.*
 יָכַח יָכַח } *to be able, to be dry*.
 יָכַחְתָּ יָכַחְתְּ }
 § 84. VERBS פ"נ .
 גָּשׁ גָּשׁ גָּשׁ *approach, remove thou*, once גָּשְׁתִּי, twice גָּשְׁתָּ, for גָּשְׁתִּי and גָּשְׁתָּ.
 נָשָׂא נָשָׂא (Ps. 4: 7 נָשָׂא, with נ and ו changed into their cognates,) *take, lift up, pardon*; with affix נָשְׂאוּנִי *take ye me*; נָשְׂאוּ, etc.
 נָשָׂא נָשָׂא *take off, put off*.
 שָׁקַח שָׁקַח *kiss thou*.
 תָּן תָּן תָּן *give, make, place thou*, with נ epenthetic תָּתֵן *give it (her)*.

Parag. ה. קָח קָח (לָקַח) *take, bring thou*;
 קָחוּ קָחוּ, with נ epenth.
 קָחְתָּ קָחְתָּ *take it*, from לָקַח not לָקַחְתָּ.
 § 85. VERBS ע"ו .
 קָמָה קָמָה קָמָה *arise thou*, קָמָה, קָמָה, קָמָה. Is. 60: 1
 קָמִי קָמִי *shine thou*.
 בָּא בָּא בָּא *come, go thou*, בָּאוּ, בָּאוּ, etc. מָלַח for מָלַח.
 שָׁבָה שָׁבָה } *return thou*. שָׁבָה, שָׁבָה,
 שָׁבָה } *etc.*
 שָׁבָה } *etc.*
 שָׁבָה } *break thou* fem.
 § 86. VERBS ע"י .
 גָּיַח גָּיַח גָּיַח } *rejoice, tremble*, גָּיַחְתָּ, גָּיַחְתְּ }
 גָּיַחְתָּ גָּיַחְתְּ } *rejoice, tremble ye*.
 בִּיַח בִּיַח בִּיַח } *consider thou*, בִּיַחְתָּ, etc.
 בִּיַחְתָּ בִּיַחְתְּ } *etc.*
 לָיַח לָיַח לָיַח } *tarry, lodge thou*, לָיַחְתָּ, לָיַחְתְּ } *etc.*
 § 87. VERBS ע doubled.
 סָב סָב *turn, surround thou*, סָבִי, סָבִי, סָבִי.
 סָבִי סָבִי סָבִי } *be silent, still, patient*, סָבִי, סָבִי, סָבִי.
 רָנִי רָנִי (רָנִי) *sing thou* fem.,
 רָנִי רָנִי (רָנִי) *sing ye* masc.;
 סָלַח סָלַח *elevate it*.
 חָנַן חָנַן חָנַן *pity me*, חָנַןְתִּי חָנַןְתִּי *pity ye me*.
 אָרַב אָרַב *curse ye*, Judg. 5: 23.
 גָּלַח גָּלַח *commit, devolve, com-*

Parag.

ה. mend thou; גַּל (Ps. 22: 9) stands for יָגַל, see § 94.

גַּל remove, open thou.

עָרָה (ה parag.) make bare.

פָּנָה (ה parag.) with ה parag. (Ps. 80: 16) protect thou.

קָבַח curse thou him, with epenth. or is the root קָבַח?

§ 88. VERBS לָהּ.

גָּלָה reveal, remove thou, fem. גָּלִי, plur. גָּלוּ, fem. גָּלִינָה.

עָלָה ascend thou, עָלִי, etc.

עָשָׂה do, make thou, עָשִׂי, etc.

עָנָה answer, etc. עָנֵנִי answer me, עָנּוּ sing ye, testify ye.

הָיָה be thou, fem. הָיִי, plur. הָיוּ, etc., with prefix וְהָיָה; וְהָיִי וְהָיָה.

שָׁאוּ inquire ye, אָאוּ come ye, both forms Isai. 21: 12. אָאפוּ for אָאוּ.

רָפָה heal thou, for רָפֵא.

§ 89. VERBS לָא.

קָרָא call, proclaim thou, plur. קָרְאוּ and קָרְאוּ, קָרְאוּ (עָלֵי) call ye (upon)

him), fem. קָרְאוּ and קָרְאוּ, with epenth. קָרְאוּ read it.

יָרָא (for יָרָא) fear ye.

רָצָא go ye (for רָצְאוּ) from רָצָא.

INFINITIVES. (Kal.)

§ 90. VERBS פִּי.*

שָׁבַח to sit, dwell, with suffix שָׁבַחְתִּי

(rarely like שָׁבַחְתִּי) to dwell me,

i. e. my dwelling, יִשְׁבַּחְתִּי that I may dwell).

Parag.

ה. לָכֵה to go, לָכֵהְתִּי, לָכֵהְתִּי my going, thy going, etc.

לָבָה (לָה) to produce etc., with suffix and ה paragog. לָבָהְתִּי their bringing forth.

יָדַע to know.

יָצָא (for יָצָא) to go, יָצָאוּ, יָצָאוּ.

רָדָה to descend, with prefix מִרָדָה from going down; see § 24.

יָרָא (for יָרָא) to fear.

רָשָׁה to possess, inherit, רָשָׁהְתִּי.

§ 91. VERBS פִּנְּ.*

יָשָׁה to approach, remove, גָּשָׁה.

גָּעַח to touch, reach, molest.

נָגַח to shine, root נָגַח.

תָּנָה (for תָּנָה) to give, place, make, with suff. תָּנֵי, with suff. and prefix מִתָּנֵי than for me to give; once, תָּנָה (Ps. 8: 2), אָשַׁר תָּנָה הוֹדָה, who to spread out thy glory over the heavens, i. e. the spreading out of whose glory is over etc. Root תָּנָה.

שָׁאָה to lift up, exalt, to have excellence, be excellent; once בָּשָׂא when it is lifted up (Ps. 89: 10), some editions בָּשָׂא.

קָחָה to take, receive, fetch, rarely קָחָה, with prefix לְקָחָה, suffix קָחָהְתִּי from לְקָחָה.

* These have two forms; as יָשָׁה (absolute) and יָשָׁהְתִּי (construct) to dwell; יָדַע and יָדַעְתִּי to know, etc.; נָגַח (absol.) and נָגַחְתִּי const.; יָצָא abs., יָצָאוּ const.; and so with other species of verbs: the construct form is given here.

§ 92. VERBS ע"ו.

שוב *to return*, (שוב, מוח), שוב, שוב etc. (מוח).
 שובך, שובך etc.
 בוא *to go*, בוא, בוא thy going, thou goest, thy entering,
 בוא, בוא I come (בוא come thou). לון *to lodge*.

§ 93. VERBS ע"י.

לון *to tarry, lodge*, לון.
 לון *to distinguish, consider*.

§ 94. VERBS ע" DOUBLED.

סב-סב *to turn, compass*.
 סב, סב when he appointed.*
 סב when he set a compass.*
 סב-סב *to complete, consume*, סב-סב
 סב, סב *to finish it, its completion, they are consumed*.
 (סב-סב).
 סב-סב *in rejoicing, when it rejoices*.
 סב (fem.) *to be broken down*.
 סב *to appease*. סב *to subdue* Is. 45: 1.
 סב, with pref. and suff. סב-סב *in their transgressing*.
 סב *to multiply*, סב *to explore*,
 with pref. and suff. סב-סב. סב-סב,
 סב, etc., are peculiar.
 סב-סב *when it shone*. See p. 47, סב-סב.
 סב (Ps. 22: 9) stands for סב-סב *let him commit* (his affairs) *unto the Lord*,
 he will deliver him.
 סב-סב, סב-סב are peculiar.

§ 95. VERBS ל"ה.

לה, לה, לה *to reveal, remove*.
 לה, לה, לה *to ascend*.
 לה, לה, לה *to do, make*,
 לה *in making*, לה *from doing*.
 לה (לה) *to see, regard*.
 לה, לה, לה *to be*. Once
 לה, Ezek. 21: 15.
 לה (for לה) *to behold* is peculiar;
 so also לה (לה) *to meet, salute*,
 from לה, לה. See § 96.
 Note.

§ 96. VERBS ל"א.

לא (once לה) *to call*, לא I call.
 לא *to fill, fulfil*; לה *to hate*.
 לה (for לה) *when you find* (Gen. 32: 20), perhaps
 like לה (Amos 5: 11), or is
 this last *Poel*? †
 לה *from sinning* for לה Gen.
 20: 6; fem. לה, with suffix
 לה for לה is peculiar;
 See § 95.

NOTE. Verbs לא and לה are frequently alike; as from לה comes לה (לה).

PECULIAR FORMS OF THE IMPERATIVE.

לה (ה) *parag. and Dagesh euphonic*. See §§ 48. 49.

* לה *when it is hot*, Job 6: 17. לה is for לה, ס is a suffix.

† The Conjugations *Poel, Poal, Hithpoel; Polel, Polal, Hithpolel; Pilel, Pulal, Hithpalel; Pilpel, Polpal, Hithpalpal*, are only other names for *Piel, Pual, Hithpael*. See § 17. (e).

VERBAL AFFIXES*.

§ 97. (1) These are fragments of the primitive pronouns appended to verbs transitive, and form the *accusative case*; as פִּקְדָּתִי thou hast visited me for פִּקְדָּתִי-אֲנִי.

(2) The following changes take place in the *Sufformatives* when verbal affixes are appended to them; thus,

הַ	third pers. fem. sing. praet.	becomes	תַּ	or	תְּ
הָ or תִּי	second	“	“	“	הָ or תִּי
הֶם	“	plur. masc.	“	“	הֶם or תֵּם
נָה	“	and 3d	“	fem. Imp. and Fut.	נָה or תְּ

(3) The following changes take place in the *Vowels* when verbal affixes are added to the verb; thus, פִּקְדַּר becomes פִּקְדָּר or פִּקְדָּר; as פִּקְדָּרָם he visited them; פִּקְדָּתָה she visited, before an affix פִּקְדָּתְךָ or פִּקְדָּתְךָ, etc. throughout.

NOTE. When the first radical is a guttural it takes Composite Shevau; as חִפְּצָה he delighted חִפְּצָהּ he delighted (in) them; חִפְּצָהּ she seized her for חִפְּצָהּ. The Future, Imper., Infin., and Participles, of all the conjugations, are so plainly distinguished by their characteristics, that it is unnecessary to present examples of them with verbal affixes.

(4) Verbal affixes are in some cases appended to verbs ending in ך (נ) paragogic; as יִמְצְאוּנָהּ they shall find her, יִקְרְאוּנִי they shall call me.

(5) When these affixes are appended to interjections and adverbs, they are generally the *nominative case*; as אֵינֶנּוּ he is not, etc. See § 71.

(6) The masc. ם (them) is used for the fem. ך; as נִיגְדָּרוּם and they drove them (fem.), for נִיגְדָּרוּךְ.

* These, for the most part, are the same fragments as the suffixes attached to nouns (§ 14); the vowel, however, which unites them to the Verb, is generally different.

נִי (נִי) is the affix *me*, יְ the suffix *my*.

The Epenthetic forms are ךְ for נָךְ; נָהּ for נָהוּ; פָּהּ for נָפָה or נָהּ; as יִפְּכָהּ, יִפְּכָהּ, etc., from רָאָהּ, נָצַר, נָכָה.

§ 98. **ROOTS**, of common occurrence.

- בָּרָא *he created.*
 הָיָה “ *was, it happened.* (Inf. הָיָה).
 אָמַר “ *said.* (Imp. fem. אָמַרִי *say thou*).
 רָאָה “ *saw, appeared.* (Imp. רָאָה).
 קָרָא “ *called, invoked.*
 עָשָׂה “ *made, did, performed.*
 יָצָא הֵיבֵד הֵבֵד (בּוֹא *to go*), *he went.*
 אוֹר *to shine.* See § 15. * note. § 28.
 נָתַן *he gave, placed,* (Infin. נָתַן-תָּח).
 לָקַח “ *took,* (Infin. לָקַח-תָּח, Imp. לָקַח-קָחָה).
 רָמַשׁ “ *moved, crept.*
 בָּרַךְ “ *blessed, knelt down.* (Pi. בָּרַךְ).
 פָּרַה *it (he) was fruitful.*
 רָבַב (רָבָה) *he multiplied.*
 מָלֵא *he filled, fulfilled.* § 15. Notes 1. 2.
 אָכַל “ *ate, consumed.*
 יָרָא “ *was afraid, (fearing).*
 יָדַע “ *knew,* (Infin. יָדַע-תָּח, Imp. יָדַע).
 יָצַר “ *formed,* (in pause: יָצַר).
 מוֹת *to die.* See § 15. * note. § 28.
 צִוָּה *he commanded,* Piel.
 שָׂם *to place, put, make.* See § 15. * note.
 יָשַׁב *he dwelt, placed, sat.*
 קוּם *to rise up, establish, stand, etc.*
 שָׂת *to appoint, turn, place.* See § 15. * note.

NOUNS, of common occurrence.

- שָׁמַיִם *heavens.*
 אֶרֶץ אֶרֶץ *earth, land.*
 חֹשֶׁךְ (kho-shekh) *darkness.*
 פָּנִים (const. פָּנִי) *plural form, face, presence.*
 רוּחַ *spirit, wind.*
 מַיִם *water, waters.*
 אוֹר and מְאוֹר *light.*
 טוֹב *good, goodness.*
 עֶרֶב *evening.*
 בֹּקֶר *morning.*
 יוֹם *day.* (כַּל-הַיּוֹם, *continually*).
 תְּוֹךְ (const. תּוֹךְ) *midst, middle, among.*
 מְקוֹם (const. מְקוֹם) *a place.*
 יָם (const. יָם and יָם) *a sea.*
 זָרַע זָרַע *seed, posterity.*
 פְּרִי *fruit.*
 מִין *kind, species.* (מִן *from*).
 יֶעֶץ *a tree.* שָׂדֵה (const. שְׂדֵה) *a field.*
 שָׁנָה (const. שָׁנָה, plur. שָׁנִים) *a year.*
 לַיְלָה לַיְלָה *night, by night.*
 נְפֶשׁ *a creature, soul, breath, life.*
 חַיָּה (const. חַיָּה) *life, a living thing, a beast.*
 עוֹף *a fowl, bird.*
 בְּהֵמָה *cattle.*
 אֹכֵל, מִנְאֲכָל, אֲכָלָה *food.*

PARTICLES.

עַל *upon, over, by;* כִּי *for, that, because, when;* בֵּין *between* (בֵּן *a son*); אֲשֶׁר *which, who, that, when;* תַּחַת *under, instead of;* מִן *from;* כֵּן *so, thus;* עַל-כֵּן *therefore;* אֶל *unto, to, against* (אֵל *God, power*); כָּל *all, every;* הִנֵּה *behold;* לֹא, אֵל, אֵין (אֵין) *not, no, there is not;* עַד *also, even to, in, forever;* אִם *if, not, whether;* גַּם *also, so, even;* עוֹד *again, yet, besides.*

הוּא *is he, and* הִיא (הוּא) *is she, מי is who, and* נִי *is me;* הִשְׁתָּאֲנִי *he deceived me,* Hiph. of נָשָׂא.

A LIST
OF
PECULIAR AND ANOMALOUS FORMS
FOUND IN THE HEBREW BIBLE*.

2

אַבְדָּךְ	from	אבד	fut. Piel,	אַט	from	נטה	fut. Hiph.
אַבְדֶּךָ	-	אַב	Chald.	אַיְכָה	-	אִי	
אַבוּא	-	אבה	praet. Kal.	אַיְלָכָה	-	יֵלֶךְ	fut. Kal.
אַבוּשׁ	-	בוּשׁ	fut. Kal.	אַיְרִימוּ	-	אַיִן	
אַבִּי	-	בוא	fut. Hiph.	אַיְתָם	-	המם	fut. Kal.
אַבְיָדָה	-	אבד	fut. Hiph.	אַכּוֹחַ	-	כּוֹחַ	fut. Kal.
אַגְאַלְתִּי	-	גאל	praet. Hiph.	אַכַּל	-	כּוֹלֵה	fut. Pi.
אַעֲדָה	-	דדה	fut. Hithpa.	אַכְלֶךְ	-	כּוֹלֵה	fut. Pi.
אַדְוִקָם	-	דקק	fut. Hiph.	אַכְבֵּן	for	כִּבֵּן	inf. Hiph.
אַעֲמָה	-	דמה	fut. Hithpa.	אַבַּף	-	כּפּף	fut. Niph.
אַדְרֹשׁ	-	דרש	inf. Niph.	אַכְרֶה	-	כּרֵה	fut. Kal.
אַהֲוִדְפוּ	-	ידה	fut. Hiph.	אַמְאַסְאֲדֵי	-	מאס	fut. Kal.
אַהֲמִלָּה	-	המה	fut. Kal.	אַמְהוֹת	-	אַמָּה	
אוֹדֶךָ	-	ידה	fut. Hiph.	אַנְבָּה	-	אַב	
אוֹחֲלוּלָהּ	-	חול	fut. Hiph.	אַנְדַּע	-	יָדַע	Chald.
אוֹכִיל	-	אכל	fut. Hiph.	אַסְעֶרָם	-	סַעַר	fut. Pi.
אוֹכַל	-	אכל	fut. Kal.	אַסְפֹּךְ	-	אספ	fut. or part. K.
אוֹצְרָה	-	אצר	fut. Hiph.	אַסְרָם	-	יֹסַר	fut. Kal.
אַזִּין	-	אזן	fut. Hiph.	אַפְאַיְהֵם	-	פאה	fut. Hiph.
אַזַּל	-	אַזַּל	Chald.	אַפּוּ	-	אפה	imp. Kal.
אַחוּז	-	חזה	fut. Kal.	אַפַּחַת	-	פּתַח	fut. Niph.
אַחֲפִינָה	-	חטא	fut. Pi.	אַצִּיטָה	-	יצע	fut. Hiph.
אַחֲיוֹת	-	אַחֲיוֹת		אַצַּק	-	יצק	fut. Kal.
אַחַל & אַחַל	-	חלל	fut. Hiph.	אַצַּר	-	יצר	fut. Kal.
אַחֲרוּ	-	אחר	praet. Pi.	אַקְחָה	-	לקח	fut. Kal.
אַחַת	-	נחת	Chald. Aph.	אַרָּה	-	ארר	imp. Kal.
אַחַתָּה	-	החת	fut. Niph.	אַרוּמָם	-	רום	fut. Hithpa.

* Such forms as are noticed in the body of this Manual, are generally omitted here.

אָרְוֹךְ from רָוָה fut. Pi.
 אֲשַׁכֵּם - שָׁכַם infin. Hiph.
 אֲשַׁר אֲשַׁר (Ezek. 3: 15), read
 from שָׁוַר fut. Kal.
 אֲשַׁתּוֹ from שָׁתָה praet. K. Chal.
 אֲתַדַּע - יָדַע fut. Hithp.
 אֲתִיו - אָתָה praet. & imp. K.
 אֲתִנּוּ - אָתָה praet. Kal.
 אֲתַקְנֶנּוּ - נָתַק fut. Kal.

ב

בְּהַכִּין from פָּוַן infin. Hiph.
 בְּהַרְג - הָרַג infin. Niph.
 בְּהַשְׁמָה - שָׁמַם infin. Hoph.
 בּוֹשַׁסְכֶם - בָּשַׁס infin. Poel.
 בִּיקְרוּ וְתִיד - יָקַר.
 בְּמַתִּי - בָּמָה.
 בְּנוּ - בּוֹא praet. Kal.
 בְּנוֹתֶיךָ - בָּנָה infin. Kal.
 בַּצְּאֲתוֹ - בָּצָה.
 בָּרַם - לָבַרַם infin. Kal.
 בְּשָׁלִי - שָׁלַח.

ג

גַּל from גָּלַל or גָּלָה imp. Pi.
 גָּעַת - נָגַע infin. Kal.
 גָּשָׁה from נָגַשׁ imp. Kal.
 גָּשַׁת from נָגַשׁ infin. Kal.

ד

דָּלִיר from דָּלָה or דָּלַל K. or Piel.
 דָּמַם - דָּם.

ה

הֲאִזְגִּיחוּ - זָנַח praet. Hiph.
 הָבָה, הָב - יָהַב imp. Kal.
 הֲבֵאִישׁ - בּוֹשַׁשׁ, בָּשַׁס Hiph.
 הָבוּ - יָהַב imp. Kal.
 הֲבֹק - בָּקַק infin. Niph.
 הֲבַר - בָּרַר infin. Hiph.

הָגִר from הָגָה infin. Poel.
 הָגַלְתֶּם - גָּלָה praet. Hiph.
 הָגַלְתְּ - גָּלָה fem. praet. Hoph.
 הֲדַשְׁנָה - דָּשַׁן praet. Hothpa.
 הוֹבְדָה - אָבַד Chal. Aph.
 הוֹבְדָה - אָבַד Chal. Hoph.
 הוֹרָה - יָדָה praet. Hiph.
 הוֹלִיכָת - יָלַד infin. Hoph.
 הוֹלִילוּ - הִלַּל Pual.
 הוֹשִׁבוּתִים - יָשַׁב Hiph.
 הוֹתַל - הִתַּל Pual.
 הוֹזְדָה - זָיַד Chald. Aph.
 הוֹזַמְנָתוֹךְ - זָמַן Chald. Ithpa.
 הוֹזִילוּ - זָלַל Hiph.
 הוֹצִבוּ - זָכָה imp. Hithp.
 הוֹזְרוּ וְתִיכֶם - זָרָה infin. Niph.
 הוֹחֲלִי לְמִי - חָדַל Kal or Hiph.
 הוֹחֲבֵאֲתָה - חָבַא Hiph.
 הוֹחֲזִיר - חוּהָ Chal. Aph.
 הוֹחֲזִיר praet. and הוֹחֲזִיר infin. from
 חָטַא Hiph.

הוֹחֲלִי from חָלָה praet. Hiph.
 הוֹחֲלֶם - חָלַל infin. Hiph.
 הוֹחֲלִי - חָלַל praet. Hiph. and
 infin. Niph.

הוֹחֲזִיחוּ from חָהַח Hiph.
 הוֹט - נָטָה imp. Hiph.
 הוֹטוּ - נָטָה Hiph.
 הוֹטַמָּא - טָמַא Hothpa.
 הוֹיַמֵּן - אָמַן Chald. Aph.
 הוֹפַבֶּס - כָּבַס infin. Hothpa.
 הוֹכָה - נָכָה imp. Hiph.
 הוֹכֹנֵן - פָּוַן Hithp.
 הוֹכִיל - אָכַל infin. Hiph.
 הוֹכִיף - נָכָה Hiph.
 הוֹכֶם - נָכָה Hiph.
 הוֹכִנוּ - פָּוַן Hiph.
 הוֹכִנּוּ - נָכָה Hiph.
 הוֹכִרְתִּי - כָּרַח Hiph.
 הוֹלֵאֲתָה - לָאָה Hiph.

הָלוּ	from הָלַל	infin. Hiph.	הָתַל	from הָתַל	Pi.	
הִמְהָמָה	-	הָמָה or הִמָּה	הִתְנַבֵּחַ	-	נָבַח	infin. Hithp.
הִמְיָן	-	יָמָן	הִתְמַהֵמְהָ	-	מָהָה	infin. Hithp.
הִמְיָתוּ	-	מָוֶת				
הִמְכּוּ	-	מָכָה				
הִמְסָה	-	מָסָה				
הִמְסִיּוֹ	-	מָסָה				
הִמְרֹתָם	-	מָרָה				
הִמְרֹתָהּ	from מָוֶת	Hiph.				
הִנָּח	from הִנִּיחַ	or הִנִּיחַ imp. Hiph.				
הִנִּיחַ	-	נָוַח or יָנַח	הִנְדֵּל	-	הִדַּל	Kal.
הִנִּיחַ	-	נָוַח or יָנַח	הִנְדֵּלְתִי	-	הִדַּל	Kal.
הִנְעַל	-	עָלַל	הִוָּקוּ	-	הִוָּקַק	infin. Kal.
הִנְפָּה	-	נָוַף	הִטוּ	-	הִטָּה	infin. Kal.
הִסִּית	-	סָוַת	הִיָּתוּ	-	הִיָּה	
הִשֵּׁל	-	עָלָה	הִיָּי	-	הִיָּה	infin. Pi.
הִשְׁלָה	-	עָלָה	הִלֹּתִי	-	הִלָּה	infin. Pi.
הִשְׁלָה	-	עָלָה	הִלְקִי	-	הִלְקַק	
הִפְרָכָם	-	פָּרַר	הִנָּח	-	הִנָּךְ	infin. Kal.
הִפְטִיחַ	-	פָּתַח	הִתְרַר	-	הִתְרַר	Pilpel.
הִצִּיחַ	-	יָצַח				
הִקְבֹּחַ	-	קָבַח				
הִצְפִּינוּ	-	צָפַן	הִטַּע	from נָטַע	infin. Kal.	
הִרְבֵּה	-	רָבַח				
הִרְבֹּחַ	-	רָבַח				
הִרְמוּ	-	רָמַם				
הִרְפָּה	-	רָפַח				
הִרְצָה	-	רָצַח				
הִשָּׁב	-	שָׁוַב				
הִשְׁמוּ	-	שָׁמַם				
הִשַּׁע	-	שָׁעַח or שָׁעַע	הִשָּׁע	from שָׁעַע	imp. Hiph.	
הִשְׁתַּחֲוֶה	-	שָׁחָה	הִשְׁתַּחֲוֶה	-	שָׁחָה	Hithp.
הִשְׁתַּעֲשַׁע	-	שָׁעַע	הִשְׁתַּעֲשַׁע	-	שָׁעַע	Hithp.
הִתְבַּוְּחָהּ	-	תָּוַב	הִתְבַּוְּחָהּ	-	תָּוַב	Chald. Aph.
הִתְגָּר	-	גָּרָה	הִתְגָּר	-	גָּרָה	Hithp.
הִתְוַדָּהּ	-	וָדָה	הִתְוַדָּהּ	-	וָדָה	Hithp.
הִתְחַל	-	חָלָה	הִתְחַל	-	חָלָה	imp. Hithp.
הִתְיוּ	-	אָתָּה	הִתְיוּ	-	אָתָּה	praet. and imp. Hiph.
הִתְיַמָּהּ	-	תָּמַם	הִתְיַמָּהּ	-	תָּמַם	infin. Hiph.
			הִתְנַבֵּחַ	from הָתַל	Pi.	
			הִתְנַבֵּחַ	-	נָבַח	infin. Hithp.
			הִתְמַהֵמְהָ	-	מָהָה	infin. Hithp.
			הִזָּנָה	from זָנָה	Pual.	
			זָמְתִי	-	זָמְתָה	
			זָרְתִּי	-	זָרָה	Piel.
			הִדַּל	-	הִדַּל	Kal.
			הִדַּלְתִּי	-	הִדַּל	Kal.
			הִוָּקַק	-	הִוָּקַק	infin. Kal.
			הִטָּה	-	הִטָּה	infin. Kal.
			הִיָּה	-	הִיָּה	
			הִיָּה	-	הִיָּה	infin. Pi.
			הִלְקַק	-	הִלְקַק	
			הִנָּךְ	-	הִנָּךְ	infin. Kal.
			הִתְרַר	-	הִתְרַר	Pilpel.
			הִטַּע	from נָטַע	infin. Kal.	
			הִיָּה	from אָוַח	fut. Niph.	
			הִיָּה	-	אָלָה	fut. Hiph.
			הִיָּה	-	אָתָּה	fut. Kal.
			הִיָּה	-	פָּוַח	fut. Kal.
			הִיָּה	-	פָּוַח	fut. Kal.
			הִיָּה	-	יָבַשׁ	fut. Pi.
			הִיָּה	-	יָגַח	fut. Pi.
			הִיָּה	-	גָּלַח	fut. Hiph.
			הִיָּה	-	גָּרַר	fut. Niph.
			הִיָּה	-	דָּאָה	fut. Kal.
			הִיָּה	-	יָדָה	fut. Pi.
			הִיָּה	-	יָדָה	
			הִיָּה	-	דָּמַם	fut. K. & Niph.
			הִיָּה	-	אָבַד	Chald. Aph.
			הִיָּה	-	יָדָה	fut. Hiph.
			הִיָּה	-	יָשַׁע	fut. Hiph.

יִקְשׁ	from קשה fut. Kal.
יִקְשׁ	- קשה - Hiph.
יִרְא	- ראה - Kal.
יִרְאוּ	- ירא imp. Kal.
יִרְאוּ	- ירא fut. Kal.
יִרְבּ	- ארב - Hi.
יִרְדּוּף	- רדף - Kal or Pi.
יִרְוּא	- ירה infin. Kal.
יִרְוּ	- ירה fut. Hiph.
יִרְוּוּ	- רוה - Kal.
יִרְוּן	- רנן - Kal.
יִרְוּץ	- רצץ - Kal.
יִרְכּוּ	- רכך - Niph.
יִרְע	- ירע and רעה fut. K.
יִשְׁוּד	- שדר fut. Kal.
יִשְׁחוּ	- שחח - Niph.
יִשׂוּ	- נשא - Hiph.
יִשׂוּם	- שמם - Hiph.
יִשׂוּם	- שמם - Kal.
יִשְׁל	- שלח - Kal.
יִשְׁמַם	- שמם - Hithp.
יִשְׁנוּ	- יש.
יִשַׁע	- שעה fut. Kal.
יִשְׁעַם	- ישע - Hiph.
יִשְׁרְנָה	- ישר - Kal fem.
יִשְׁתַּחוּ	- שחח - Hithp.
יִשְׁתַּקְשְׁקוּ	- שקק - Hithp.
יִתְא	- אתה - Kal.
יִתְוַכּח	- יכח - Hithp.
יִתְזַוּן	- זון - Chald. Ithp.
יִתְבַּס	- כסה - Hithp.
יִתְמוּ וְיָתֵם	- חמם - Kal.
יִתְמוּ	- חמם - Niph.
יִתְעַר	- ערה - Hithpa.
יִתְר	- נתר & תור fut. Hiph.
יִתְשׁוּם	- שום Chald. Ithp.
יִתְמַהֲמַה	- מַתַּה fut. Hithp.

כ

כָּבֹר from כָּבַר praet. Kal.

כָּבִי	from כִּי .
כְּבֹהַח	- כְּבֹהַח .
כְּבִיתְרוּן	- יִתְרוּן .
כְּבִלְהֵם	- כָּל .
כְּבִלְהֵה	- כָּל .
כְּבִלְתוּ	- כלה Piel.
כְּבִנָּה	- כנן imp. Kal.
כְּבִלְוִתְךָ	- נלה infin. Hiph.
כְּבִנְעָנִי	- כְּבִנְעַן .
כְּבִסְתִּי	- כסה Pi.
כְּבִרְתִּי, כְּבִרְתְּךָ	- כרת Kal.

ל

לְאֹדִיב	from אדב infin. Hiph.
לְאוֹר	- אור infin. Niph.
לְהוֹנֵן, לְהוֹנֵן	from הוּא Chald.
לְהוֹנֵת	from שׂאה infin. Hiph.
לְחִיָּהֵם	- לְחִי .
לְחַמֵּם	- חמם infin. Kal.
לְיִסּוּד	- יסד infin. Kal.
לְיִקְנִיתָה	- יִקְנִיהָ or יִקְנִיהָ .
לְיִרְוּא	- ירה infin. Kal.
לְיִשׁוּן	- ישן infin. Kal.
לְיָכָה, לְיָךְ	- ילך imp. Kal.
לְיָכַח	- ילך infin. Kal.
לְיָנָה	- לִינָה fem. praet. Kal.
לְיָן	- לִינָה particip. Kal.
לְצַבּוֹחַ	- צבה infin. Hiph.
לְרֹא	- ירא infin. Kal.
לְלַח, לְלַח	- ילד infin. Kal.

מ

מְאֻסָּם	- מאס infin. Kal.
מְבִי	- בוא part. Hiph.
מְבַעֲתֵךָ	- בעח part. Piel.
מְבַרְאֵשְׁנָה	- רֹאשְׁנָה and מָה .
מְדִין	- מד .
מְהִימָן	- אָמַן Chald. Aph.
מְהַתְּחִין	- נִתַּח Chald. Aph.
מְהִדָּה	- הוּדָה Chald.

מוֹרִים from ידה part. Hiph.
 מוֹרֶעַת for מוֹר from מעד part. Kal.
 מוֹמֶת from מות part. Hoph.
 מוֹסֵב - סבב part. Hoph.
 מוֹפֵא - יצא part. Hoph.
 מוֹרֶאָה - מרא part. Kal.
 מוֹרִיגִים - מורג .
 מִלְּאָה - מִלְּאָה Chald.
 מִלְּזָה - מִלְּזָה and מִלְּזָה .
 מִזִּיךְ - אִזַּךְ part. Hiph.
 מִחָא - חָא Chald. Aph.
 מִחָן - חָן Chald.
 מִשְׁהָר - טהר part. Hithp.
 מִימִי - מִלִּים .
 מִלְּאֵכִים - מִלְּאֵי .
 מִלִּי - מִלְּאָ Kal.
 מִלִּוּאֵת - מִלְּאָ infin. Kal.
 מִלְּיָנִים - לִיךְ part. Hiph.
 מִלְּכָם - לְכָם and מִלְּכָם .
 מִלְּפָה - אִלַּף part. Pi.
 מִלְּתִי - מִלְּאָ Kal.
 מִמְּחִים - מַחָה part. Pu.
 מִלְּאָץ - נִאָץ part. Hithp.
 מִמְּזִרִים - מִמְּזִרִים .
 מִנְּחָה - נִחָה or נִחָה part. Hoph.
 מִנְּחָה - נִחָה or נִחָה part. Hiph.
 מִמְּזִלִּיה - מִמְּזִי .
 מִמְּצָאן - מִמְּצָא imp. Kal.
 מִמְּצָאָם - מִמְּצָא Infin. Kal.
 מִמְּקַלְלִים - קַלַּל part. Pi.
 מִמְּקַנְתִּי - קַנְנָה part. Pu.
 מִמְּקַרְר - קַרַּי part. Pi.
 מִמְּקַטָּה - מַרַּט part. Pual.
 מִמְּשָׁפִים - שָׁכַח part. Hiph.
 מִמְּשַׁתְּחִוִּיתָם - שַׁחַח part. Hithp.
 מִמְּתָם - מִתָּה .
 מִמְּתָה - מִמְּתָה from מוֹת Kal.
 מִמְּתָה - מִמְּתָה Chald.

מִמְּתָה from מְתָה part. Hithp.
 מִמְּתָה - מוֹת Poel.

נ

נִאֲרוּ from נִאָה Pilel.
 נִאֲוֹת - אֲוֹת fut. Niph.
 נִאֲשָׂא - שָׂא part. Niphal.
 נִבְזָה - בִּזַּז fut. Kal.
 נִבְיָתִי - נִבָּא Niph.
 נִבְּלָה - נִבְּלָה - נִבְּלָה fut. Hiph.
 נִבְּלָה - בִּלַּל fut. Kal.
 נִבְּקָה - בִּקַּק Niph.
 נִבְּגָלוּ - גָּאֵל Niph.
 נִבְּדָה - דָּמַם fut. Niph.
 נִבְּהִי - נִבְּהִי - נִבְּהִי fut. Kal.
 נִבְּגִים from יגה part. Niph.
 נִבְּגוֹת from יגה part. Niph.
 נִבְּלָדוּ - יָלַד Niph.
 נִבְּסָרוּ - יָסַר Nithpael.
 נִבְּחַל - חָלַל praet. Niph.
 נִבְּחַל - חָלַל praet. Pi.
 נִבְּחָם - חָחָם Niph. or Piel.
 נִבְּחָמִים - חָמַם part. Niph.
 נִבְּחָתִי - חָנַן Niph.
 נִבְּחָר - חָרַר Niph.
 נִבְּחָת - חָחַח Niph.
 נִבְּיָנָם - יָנָה fut. Kal.
 נִבְּיָרָם - יָרָה fut. Kal.
 נִבְּנָה - נָכַח fut. Hiph.
 נִבְּנָאוּ - נָאָה Niph.
 נִבְּנָחַת - יָכַח part. Niph.
 נִבְּנָפַר - כָּפַר Nithpael.
 נִבְּמָר - מוֹרַר Niph.
 נִבְּסָבָה - סָבַב Niph.
 נִבְּסָה - שָׂא imp. Kal.
 נִבְּעוֹר - עוֹרַר Niph.
 נִבְּפָלָה - פָּלַא Niph.
 נִבְּפָלַל - פָּלַל Pilal.
 נִבְּצָדְקוּ - צָדַק fut. Hithp.

נָצְרָה	from נצר	imp. Kal.
נָקַל	- קלל	Niph.
נָשׂוּא	- נשא	3 plur. Kal.
נָשׂוּ	- נשא	3 plur. Kal.
נָשׂוּי	- נשא	part. pass. Kal.
נָשִׂים	- שׂמם	fut. Hiph.
נִשְׁתָּוָה	- שׂוה	Nithpael.
נִתְקַדְּוּהוּ	- נתק	Kal.
נִתְחַי	- נתן	Kal.

ס

סָבְכוּ	from סָבַךְ	.
סָבְלוּ	- סָבַל	.

ע

עוֹזָה	from עוז	imp. Kal.
עָשָׂה	- עשה	fem. praet. Kal.

פ

פָּחַת	from נפח	infin. Kal.
פָּעְלוּ	- פָּעַל	.

צ

צָא	from יצא	imp. Kal.
צָאָה	- יצא	infin. Kal.
צָדַקְתָּהּ	- צדק	infin. Pi.
צָמַתְתִּינִי	- צמת	Piel.
צָק	- יצק	imp. Kal.
צָקְתָּ	- יצק	infin. Kal.

ק

קָאם	from קום	praet. Kal.
קָאם	- קום	Chald.
קָבַה	- קבב or נקב	imp. Kal.
קָבְנוּ	- קבב or נקב	imp. Kal.
קָח	- לקח	imp. Kal.
קָח	- לקח	praet. Kal.
קָחָם	- לקח	praet. Kal.
קָחַת, קָחַת	- לקח	infin. Kal.

ר

רָאָה	from ראה	infin. Kal.
רָד	- רדד and ירד	infin. and praet. Kal.
רָד, רָדָה	- ירד	imp. & infin. Kal.
רָדָם	- רדה	part. Kal.
רָשׁ & רָשׁ	- ירש	imp. Kal.
רָשָׁה	- ירש	infin. Kal.

ש

שָׂא	from נשא	imp. Kal.
שָׂאָה	- נשא	infin. Kal.
שָׂא	- נשא	infin. Kal.

ש

שָׂט	from שׂוט	part. Kal.
שָׂגַם	- שׂגג	infin. Kal.
שָׂב	- ישב	infin. Kal.
שָׂוִתָּי	- שׂוה	Poel.
שָׂמַלְתָּ	- שׂמם	infin. plur. Kal.
שָׂנְתִים	- שָׂנָה	.
שָׂת, שָׂתָה, שָׂתִי	from שׂוה	Kal.
שָׂתוּ	from שׂתה	Kal.

ת

תָּאָכְלוּ	from אכל	fut. Piel.
תָּאָרוּ	- תָּאָר	.
תָּבֵא	- תבא	fut. Kal.
תָּבֵאִינָה	- בוא	- Kal.
תָּבֵאָתָה	- בוא	- Kal.
תָּבֵאוּתָהּ	- בוא	- Kal.
תָּבֵכָהּ	- בכה	- Kal.
תָּגִבְהִינָה	- גבה	- Kal.
תָּגִירוּךְ	- יגה	- Hiph.
תָּגַל	- גלה	- Niph.
תָּדַמְרוּנִי	- דמה	- Piel.
תָּדַמְרוּלָהּ	- הום	- Hiph.

תָּהָלְפוּ	from התל	fut. Pi.	תִּנְדַע	from ידע	Chald.
תֹּמֵךְ	- תמך	part. Kal.	תִּסֶּף	- אסף	fut. Kal.
תִּזְלִי	- אזל	fut. Kal.	תִּשְׁגָּחַה	- עגן	- Niph.
תִּזְכִּים	- זנה	- Kal.	תִּשְׁהוּ	- אפה	- Kal.
תִּזְרְזִי	- אזר	- Pi.	תִּפּוּצוּתֵיכֶם	see Lex. פוץ .	
תִּזְחַז	- חזה	- Kal.	תִּצְלָנָה	from צלל	fut. Kal.
תִּחַז	- אחז	- Kal.	תִּרְב	- רבה	- Kal.
תִּחַל	- חלל	- Niph.	תִּרוֹץ	- רצץ	- Niph.
תִּחַשׁ	- חוש	- Kal.	תִּשִּׂי	- שָׂה	- Kal.
תִּט	- נטה	- Kal.	תִּשָּׂנָה	- נשא	- Kal.
תִּט	- נטה	- Hiph.	תִּשָּׂנָה	- שחנה	- Kal.
תִּישָׂשׂוּ	- עשה	- Niph.	תִּשְׁתַּחֲוּ	- שחח	- Hithp.
תִּיבַח	- כחה	- Kal.	תִּשְׁתַּעַע	- שעה	- Hithp.
תִּיבַס	- כסה	- Pi.	תִּת	- נתן	infin. Kal.
תִּיבְסָה	- כסה	- Hithpa.	תִּתִּי	- נתן	infin. Kal.
תִּיבֵה	- להה	- Kal.	תִּתְבַרַךְ	- ברר	fut. Hithp.
תִּילַךְ	- לון	- Kal.	תִּתְגַּר	- גרה	fut. Hithp.
תִּימַח	- מחה	- Hiph.	תִּתֵּן	- נתן	praet. Kal.
תִּימַחִי	- מחה	- Hiph.	תִּתְחַר	- חרה	fut. Hithp.
תִּימַס	- מָסָה	- Hiph.	תִּתְחַם , תִּתְחַם	- חמם	- Kal.
תִּימַר	- מרר	- Hiph.	תִּתְעַע	- תעה	- Kal.
תִּימְרוּ	- אמר	- Kal.	תִּתְפַּל	- פתל	- Hithp.
תִּינָה	- נתן	imp. Kal.	תִּתְצַב	- יצב	- Hithp.
תִּינָה (Ps. 8: 2)	from נָתַן	infin. Kal.	תִּתְרַר & תִּתְרַר	from יָרָר	fut. Hiphil.

INDEX.

	<i>Page.</i>
ALPHABET	5
" division of	8
Article ה 8. 17. 30. 31. 39	
תָּ accusative	22. 35
תָּ <i>with</i>	22. 35
Accents—pause and other	25. 6. 33
Affixes	43
Beghadh Kephath letters	7
Conjugations, names, significations, etc. 15. 16. 24. 42 † note.	
Comparative degree	19
Construction	18. 10
DAGESH	6
" <i>forte</i>	29
" <i>lene</i>	7-8
euphonic	29
compensative	29
conjunctive	29
GUTTURALS	6. 30. 25
Ground form of the future tense	26
הַ paragogic 14. 27. 40. 41	
הַ of Hiph. Hoph. Hithp. omitted	14. 26
הַ of Hiph. and Hophal retained in the future	26
הַ Local	11
הַ interrogative	23-24
List of Anomalous forms	45 seq.
Mappik	6. 23
Maccaph	6. 33
Metheg	6
מַ paragogic and euphonic	37. 35. 9
NOUNS	
" Derivative	9
" Heemantive	9-10
" Primitive	10
" Compound	10
" Gender and Number of	10
" Terminations of	10
" Exceptions as to Gend. and Numb. of	10-11
" Anomalous	11
" with paragogic letters	11. 12
" Exceptions to Gend. of	11
NOUNS, Suffixes to	12. 37
" used as Particles	37
ן (נ) paragogic	13. 14. 43
נ epenthetic	23
PARTICIPLES	
" act. and pass.	17. 37. 38. 39
" with Suffixes	38. 39
" with the Article (ה)	39
PARTICLES (Separate and combin- ed)	36-37
" united to Prefixes and Suffixes	35. 36
" coming before the future	24
Pattakh <i>furtive</i>	32
Prefixes	8. 30. 31. 32
Negative מַ19
Numerals	5. 29
נ of Niphal omitted in the future	14. 26
PRONOUNS	
" Primitive	34
" Derivative	12
" Relative	34
" Demonstrative	34
" Interrogative	34
Punctuation of the Article and Prefix- es	30. 31. 32
" Prefixes before הַ הָהָה and הַהָה	32
Peculiarity of the verb הַהָה	24
Quiescents	6
Radicals	8
Roots and Nouns of common occur- ence	44
Silluk	6. 25
Short Kaumets	6. 22
Shevau,—Simple and Composite	5. 7
" Silent	7
" pronounced	7
Serviles	8
Syllables Euphonic	9
Superlative Degree	19

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	<i>Page.</i>
n characteristic of Hithpael transposed	24
VERBS	
“ Praeter tense of	13
“ Future tense of	14. 26
“ Ground-form of the future	26
“ Modes and Tenses of	13
“ Persons and Gender of	13. 14
“ Root of	13
“ “ “ beginning with ׀	23
“ Defective	21. 25
“ Praeformatives of	14
“ Punctuation of Praeformatives of	14
“ Sufformatives of	13. 14
“ Apocopated forms of	27
“ Paragogic letters added to	13. 14
“ Pluriliteral	14
“ Imperative Kal, Niphal, etc.	16. 17. 22
“ “ of defective	40. 41
“ Infinitive Kal, Niphal, etc.	16. 17. 22. 24. 27
“ “ of defective	41. 42
“ “ before the future	26
“ “ following בְּלִיָּה	26
“ Used as Particles	37

	<i>Page.</i>
VERBS Final Tsaree and Kholem	13. 38
“ פִּי	20. 27. 40. 41
“ פִּי	20. 40. 41
“ פ guttural	25. 30
“ עוּ	20. 26. 28. 33
“ עוּ	20. 26. 28. 33
“ עֵע	26. 27. 38. 40. 42
“ לָא	23. 33. 41. 42
“ לָה	20. 28. 29. 33. 41. 42
“ ל guttural	25. 33
“ with the epenthetic syllables ם and ף	26
VOWELS	
“ Long and Short	5
“ Lengthened	33
“ Shortened	32. 33
“ Changed or Dropped	32. 33
וְ Conversive of the Praeter	18. 13
וְ Conversive of the Future	18. 14
Verbal Affixes	43
יְהִיָּה and יְהִיָּה	
“ Peculiar pronunciation of	32
“ Punctuation of prefixes before	32

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